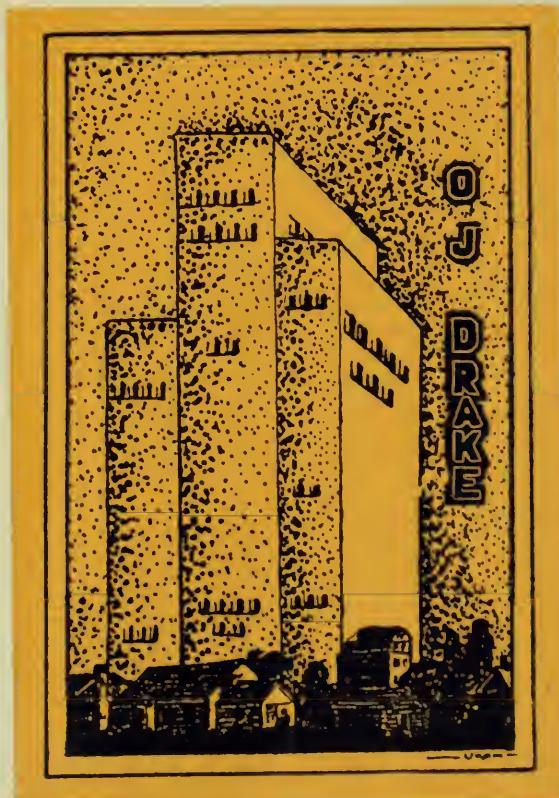


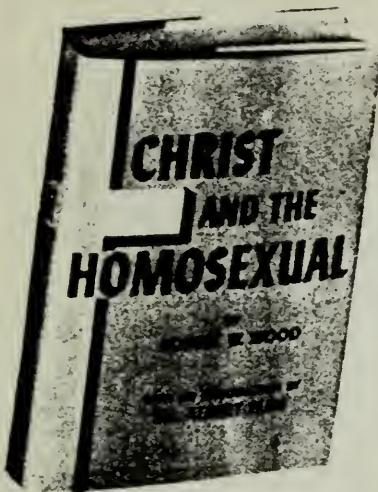
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by Robert W. Wood

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UNITED CHURCH HERALD (a family magazine) Jan 12, 1961, Vol 4 #1; full column Review by Rev. Wm.E. Jacobs, campus minister Univ. of Pennsylvania, Philadelphia:

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"...The author calls for social recognition of love relationships between members of the same sex in unmistakable terms, and castigates his fellow clergymen for their incredible ignorance of things sexual. Thoroughly excellent." cosmo booksales, SF

“And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes and laid his hands upon him, he asked him. ‘Do you see anything?’ ”

Mark 8:23¹

ROBERT W. WOOD

Christ

and

The Homosexual

(Some Observations)

INTRODUCTION BY ALBERT ELLIS, PH.D.

VANTAGE PRESS NEW YORK WASHINGTON HOLLYWOOD

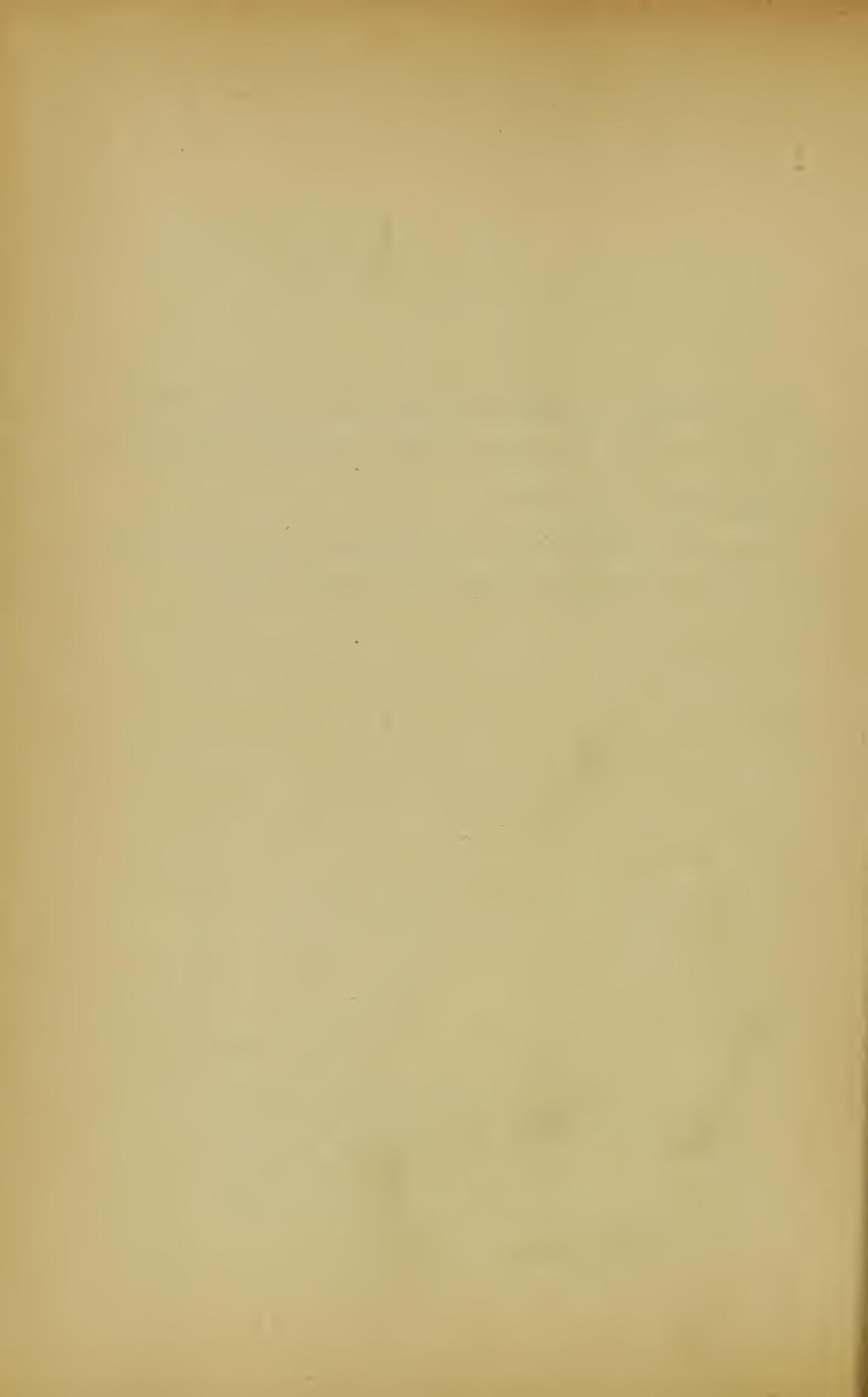
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Published by Vantage Press, Inc.
120 West 31st Street, New York 1, N.Y.

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To the lonely and rejected homosexuals who feel damned, this book is respectfully dedicated. May you find in these pages the Light that is Jesus Christ.

Also, to my fellow clergy who damn the homosexual, may you find in these pages the Light that is Jesus Christ.



ACKNOWLEDGMENTS

These authors and publishers have graciously granted permission to use quotations and material from copyrighted works. The sources are identified in footnotes.

Abingdon Press, New York-Nashville: *Contemporary Thinking About Jesus*, Thomas S. Kepler, editor; *Principles of Christian Ethics*, Albert C. Knudson; *The Interpreter's Bible*: Exegesis by Clarence Tucker Craig; Exegesis by Sherman E. Johnson.

Association Press, New York: *Sex and the Christian Life* by Seward Hiltner; *Sex and Religion Today*, edited by Simon Doniger; and *Facts of Life and Love for Teen-Agers* by Dr. Evelyn M. Duvall.

The Christian Century Foundation, Chicago: "Mother Hubbards for Everyone," editorial in *The Christian Century*; and "The Demographic Explosion" by Theodore A. Gill.

Columbia University Press, New York: *Medieval Handbooks of Penance*, McNeill and Gamer. 1938.

E. P. Dutton & Co., New York: *The Rediscovery of Morals* by Henry Link.

Family Life Publications, Durham, N. C.: "Marriage Counselor's Manual" and "Sex Knowledge Inventory."

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The George W. Henry Foundation, Inc., New York: *All the Sexes* by Dr. George W. Henry.

Greenberg: Publisher, New York: *The Homosexual in America* by Donald Webster Cory.

Harper and Brothers, New York: *The Art of Loving* by Erich Fromm; *A History of Christianity* by Kenneth Scott Latourette; *Love and Marriage* by F. Alexander Magoun.

National Council of the Churches of Christ: *Revised Standard Version of The Bible*; *The Challenge of the Kinsey Report*

by Dr. Richard E. Lentz (*International Journal of Religious Education*).

Newsweek, New York: from "Periscope," September 3, 1956; "Tidal Wave of Humans," March 2, 1959.

New York Herald Tribune: excerpts from several articles.

Pastoral Psychology, Great Neck, N. Y.: An article by Dr. George W. Henry, in the November 1951 issue. Copyright, 1951, by *Pastoral Psychology*.

Porter Sargent, Boston: *The American Sex Revolution* by Pitirim A. Sorokin.

Princeton University Press, Princeton: *Morals and Medicine* by Joseph Fletcher.

W. B. Saunders Company, Philadelphia: *Sexual Behavior in the Human Male* by Alfred C. Kinsey (Courtesy the Institute for Sex Research, Inc., Indiana University).

Charles Scribner's Sons, New York: *Faith for Personal Crises* by Dr. Carl Michalson.

Social Action, New York: from an article by Dr. Richard M. Fagley.

Whiteside, Inc., New York: *The Other Man* by Donald J. West.

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Christ
and
The Homosexual

P R E F A C E

It has always been the responsibility of the Church to broaden horizons, challenge the status quo and, when necessary, alter social mores to enable God in Christ to work more effectively in the world. This is a call for the Church to use its channels of preaching, ministry and education in meeting the problems—personal and social—engendered by the presence of the homosexual and homosexuality in our society. Professor Carl Michalson, of Drew, has called homosexuality ". . . the most poignantly painful and miserably misunderstood of all human problems . . ."¹ Dr. Evelyn Millis Duvall, marriage counselor, writes, "Possibly no word in the English language is as misunderstood as is *homosexuality*."² Will the Church in America now step forward and assume the dual task of freeing the homosexual from the bondage of his own behavior and the injustice of public prejudice?

First, a definition. Kinsey says male homosexuals are ". . . those persons who have had physical contact with other males, and who were brought to orgasm as a result of such contacts."³ Though Kinsey has been accused of making sweeping statements, we see this is a very narrow definition, relying as it does on incidence of orgasm for measurement. Dr. George W. Henry, who has done more for treatment of the sex variant than any other person in New York City in recent years, presents a less narrow definition in his monumental book, *All the Sexes*: "Theoretically, homosexuality represents a gradation between narcissism and heterosexuality. . . . If it seems expedient to undertake classification, the most reliable bases therefore would seem to be preference and established practice."⁴

The Rev. Dr. Alfred A. Gross, executive secretary of the George W. Henry Foundation in New York City, is a bit more specific in his definition: "The homosexual is the individual

whose libidinous gratification is obtained with his own sex."⁵ The "Sex Knowledge Inventory," Form Y, developed by Gelolo McHugh, calls for this definition: "A person who has sex relations with a member of the same sex."⁶

Dr. Duvall's very simple but quite broad definition is: ". . . homosexuality is the response of two persons of the same sex to each other."⁷ Dr. Michalson uses the negative side of Duvall's; but he, too, has the very broad word "respond" compounded by "fully": ". . . homosexuality is an inability to respond fully to a member of the opposite sex"⁸ Please note: This book does not intend to deal with the question why a person does not or cannot respond fully to a member of the opposite sex.

The definition I follow in this book is the one simply and adequately stated by Donald Webster Cory, an admitted homosexual, in his subjective book, *The Homosexual in America*. He writes: "I would call any person a homosexual who feels a most urgent sexual desire which is in the main directed toward gratification with the same sex."⁹

One other definition will be helpful, and this is the word "gay." Cory, in the above-mentioned book, takes ten paragraphs to define the word. Roughly, it is a synonym for "homosexual" or "homosexuality," such as, "He is gay," or "It will be a gay party." More precisely, it refers only to certain types or situations within the homosexual community suggestive of poise or social adaptability. Some may be homosexuals while technically they may not be gay; and some may be gay-acting but will remain heterosexuals.

No one has stated exactly how many homosexuals there are in America today. Kinsey suggests 6,330,000 males, or one-third of the adult male population. Dr. Henry suggests there are 100,000 in New York City alone. Cory offers a "conservative estimate" of 3,000,000, and the Mattachine Society states that, "In the United States alone there are between 12,000,000 and 15,000,000 homosexuals."¹⁰ It has been estimated that there are 1,000,000 homosexuals of both sexes in Britain.¹¹

With a population of 175,000,000 in the United States today, 500,000 (including both sexes) would then be a most conservative figure for the number of homosexuals in contemporary

America. Not all of these are outside the Church, but all of them, we can be sure, are wrestling from time to time with their spiritual nature. Each of these half-million plus is making some kind of an adjustment to his or her spiritual self and the reality of homosexuality—most without benefit of clergy.

Our problem is how to minister in the name of Jesus Christ to the homosexual—overt and latent, conscious and subconscious, male and female, teen-ager and grandfather, sadist and masochist, playboy and urchin, church member and unchurched, married and single, in love and out of love, those who want to be helped and those who do not. These twenty subdivisions but suggest the complexity of our search for some satisfying and significant answers.

Approximately half of the book, Section V, contains my proposed answers. They are based primarily upon twelve years of observing homosexuals and easily a thousand informal consultations with homosexuals, plus clinical cases. I urge the reader not to turn to Section V until he has been prepared for it by reading the first four sections, in the order presented. Almost all of my work has been with male homosexuals; and it is they, rather than female homosexuals, whom I had primarily in mind in preparing this material. But the answers offered in the concluding section are equally valid for both and, in almost every instance, equally applicable.

This is neither a psychologically nor sociologically oriented book. Such scientific information on homosexuality must be obtained elsewhere. And this volume is not intended as a theological treatise.

Its primary purposes are:

- (1) to stimulate further writing and study into Church-homosexual relationships;
- (2) to stimulate the homosexual to reconsider his position in the light of the saving message of Jesus Christ;
- (3) to stimulate society to reevaluate the position of the homosexual in its midst;
- (4) to stimulate the Church in America into an immediate expression of concern for the homosexual and his affliction;
- (5) to stimulate homosexual and heterosexual alike to con-

sider the thesis that there are three conditions under which an expression of homosexuality may be considered moral.

I wish to express my appreciation to the "Associates in Reading" of Bergen County, New Jersey, who gave individual evaluations while the manuscript was in progress; and to a number of my colleagues in various denominations from coast to coast who provided valuable insights but who wish to remain anonymous. Most of all, I extend my sincere thanks to the members of The First Congregational Church, Spring Valley, New York, who afforded me the time to work on this book while serving as their pastor.

Such acknowledgments are not complete until I have expressed my heartfelt friendship for a representative group from the homosexual community itself: Roger—Chris—George (deceased)—William.

Spring Valley, New York

May 3, 1959.

INTRODUCTION

Man's inhumanity to man has seldom been exceeded by the severe condemnation and persecution of homosexuals and other sex deviates by many, perhaps most, so-called good Christians. It is high time that some of this morally unjust and scientifically unjustified denunciation of a sizable minority of our population was effectively redressed by a courageous Christian clergyman. With the publication of Reverend Robert W. Wood's *Christ and the Homosexual*, this time has at last arrived.

The Reverend Mr. Wood's main thesis in this book is one which I think brooks no cavilling. He firmly believes and forthrightly states that fixed homosexuals (that is, individuals whose sex thoughts, desires, or acts are mainly or exclusively oriented toward members of their own sex) may be misguided or misled in some of their behavior, especially when this behavior runs counter to the statutes of their communities; but that their wrongdoing is not necessarily sinning, their errors are not intrinsically heinous. Although I am neither a Christian nor a religionist in any usual sense of the word, I fail to see how anyone who is a true believer could logically attack Mr. Wood's persuasive interpretation of the doctrines of Jesus and Paul.

On psychological grounds—where I am far more at home than I am in realms of theology and eschatology—the author's arguments would appear to be even more uncontrovertible. For almost all modern psychotherapists, such as the Freudians, Adlerians, Horneyites, and Rogersians, today agree that human beings largely become emotionally disturbed because of their over-moralizing or over-critical attitudes toward themselves, and that, to become less disturbed, they must learn, usually through their relationships with a well trained and competent therapist, to accept and forgive themselves for their past misdeeds and to focus on their future constructive behavior. In my own writings

on rational psychotherapy, I have insisted for quite a while now that intensive blame—of self, of others, and of unkind fate—is the essence of virtually all mental illness, and that only by truly convincing the individual that he is not a blackguard, but merely an inefficient and self-defeating wrongdoer, because of his errors of omission and commission can we help him to mature and grow.

Although, therefore, *Christ and the Homosexual* does not essay to be a treatise on mental health, it actually is partly based upon some of the most up-to-date thinking in this area. Its perpetual plea that true Christianity must accept all human beings merely because they exist and are human persons, and not for any special “good” or “proper” or “successful” behavior they may perform, makes sound psychological as well as theological sense.

My own main quibble with Mr. Wood's thesis is that, in some ways, I think that he has sold his own position short and not made quite as strong a case for Christian forgiveness of homosexuality as he could have made had some of his premises been different. He presumes, for example, or at least strongly implies, that fixed homosexuality is sometimes inherited or innate; that exclusive homosexuals are not necessarily immature or neurotic; and that the long-practicing homosexual can rarely or never become truly heterosexual in his (or her) outlook and practice. On all these counts, as I have found from many years of research and clinical practice in the field of sexual deviation, I am certain that the Reverend Mr. Wood is dead wrong. As I have shown in many professional papers and in my books, *Sex Without Guilt* and *The Art and Science of Love*, there is not an iota of existing scientific evidence that fixed homosexuality is ever inborn and there is an overwhelming and ever-increasing amount of clinical data which shows that exclusive homosexuals are invariably immature or neurotic and that they definitely can become predominantly heterosexually oriented when they work with a competent psychotherapist.

When the Reverend Mr. Wood, therefore, makes the points, as he does in this book, that Christians in general and the Church in particular should accept homosexuals because they are “naturally” deviated, cannot help being the way they are, and

cannot possibly overcome their deviance he seems to me to be partly building his case on shifting sands and weakening his own courageous position. On the contrary, I would say that just because fixed deviants *are* raised rather than born to be the way they are, *are* emotionally ill, and theoretically *can* do something to overcome their exclusive homosexuality they *still* should never be in any manner, shape, or form condemned or persecuted by good Christians, but should be helped objectively to assess and overcome their aberrant ways and to desist from their self-defeating behavior. Just *because* they are "wrongdoers," they should, with all possible Christian grace, be forgiven and helped to redeem themselves.

Similarly, I think that Mr. Wood again weakens his case when he points out what seem to me to be several exceptionally dubious advantages of homosexuality, such as the homosexual's helping to solve the existing problem of world over-population. Even, I would contend, if there were *no* advantages whatever to fixed homosexual activity and if it were one hundred per cent self-defeating (as I think it very nearly is and as Donald Webster Cory in his very latest writings thoroughly agrees that it is),* there would still be no excuse whatever for the anti-homosexual attitude which the Christian Church has generally taken and is still largely promulgating. Mistaken, self-defeating, or even anti-social behavior is not, except by arbitrary and unscientific definition, sinful or deserving of condemnation or punishment. It should definitely be acknowledged and fought; but by intelligent understanding and corrective re-education and certainly not by devaluating the intrinsic human worth of the individual perpetrating this kind of undesirable behavior.

I salute, then, Reverend Robert W. Wood's profound human sympathy and truly Christian forgiveness, as exemplified in almost every page of this book. But I think that to the extent that he apologizes for or tries to excuse some of the emotionally disturbed behavior of fixed homosexuals, he is something less a good Christian than (paradoxically enough!) am wholly irre-

* Donald Webster Cory, "Homosexuality." In Albert Ellis and Albert Abarbanel (Editors), *The Encyclopedia of Sexual Behavior*. New York: Hawthorn Books, 1960.

erent I. Let there be no compromise at all here: If the doctrine of Jesus is to make any consistent sense, it must be interpreted as meaning that all disturbed, sick, mistaken, sadistic, and even criminal persons are to be forgiven, understood, and helped to overcome their all too human failings. As this book shows, this particularly goes for fixed homosexuals. Who are we, with our own inevitable imperfections and frailties, to judge and condemn them? Which of us is without our own inimitable brand of "sin"?

ALBERT ELLIS, PH.D.

New York City

Section I—SNAPSHOTS OF THE LANDSCAPE

“. . . and I came to the exiles . . . And I sat there overwhelmed among them seven days.”

Ezekiel 3:15

Thesis: “*That the homosexual community is a vast complex segment of society.*”

- Young man seeking premarital counseling in an attempt to overcome homosexuality.
- Middle-aged man learning what has been wrong with him; role of wife and children.
- Loneliness of homosexual life.
- Inner wrestling of an overt homosexual Christian.
- A sadist-masochist homosexual session.
- A love letter from one homosexual to another.
- Acceptance of a homosexual marriage by both families.

*Young man seeking premarital counseling in
an attempt to overcome homosexuality*

"Good afternoon, Pastor," said the college junior home on Christmas vacation.

"Good afternoon, John. Come in, have a seat. Now what's on your mind?" his pastor responds, all in one routine breath and motion.

"I know you're busy, so I'll come to the point, sir. I would like to get married," he says directly, but a bit embarrassed, casting his eyes to the floor.

"Wonderfull!" the pastor replies with a bit of a sigh, thankful that the boy's problem is nothing serious. "Who is the lucky girl, John? Anyone I know?"

"Yes, Pastor, it is June Archer. We've been writing to each other ever since last summer, and she's willing to wait until a year from next June, when I graduate."

"Why, I've known June all her life, baptized her, married her parents, same as I did yours. She's a fine Christian girl, and I'm very happy for you both. But are you sure this is really love between you two?"

"Oh, yes, sir," John quickly replies. "We love each other, we have many things in common, she likes my intended profession, our parents get along together okay. It's just that . . ."

Suddenly, the pastor gets the feeling that this is more than just a college boy telling his pastor about his new-found romance. Something in the boy's manner suggests a deeper problem, which may not come out without some expert counseling on the pastor's part. The clergyman is concerned; but after all, what serious problem could this boy have? The pastor knew his entire background from the day his mother and father had exchanged "I do."

"It's just, well . . ." John repeated. Then, catching up his

breath, he looked his pastor in the eye and inquired, "Can I talk plainly with you, sir? I need someone to talk to; my parents wouldn't understand, June wouldn't understand either. No one understands!" And he begins to retreat from his bold approach.

"Of course, you can speak boldly, John, that's what I'm here for. What is it you think your parents wouldn't understand?"

"Well . . . well, it's about sex. A couple of years ago, when I was on the high-school basketball team, another boy and I had some sex play in the shower room; and later on, four or five of us boys used to get together for mutual excitement. One boy, I remember, liked to put on my sweaty basketball shorts and have an orgasm." John stopped as though he had already said too much and wished he had never begun the conversation.

"Go on," his pastor suggested, trying not to sound alarmed.

"Well, later in college, I had some more such experiences. The boys in the fraternity house said it was common practice on campus, and part of the initiation involved sex play with another inductee while the brothers watched. Then I found pleasure in sleeping with my roommate sometimes; and the first thing I knew I was a . . . a homosexual." He paused to see what effect the word would have on the clergyman, and even dared to take his eyes off the floor to look across at the man in the desk chair.

"But now you have fallen in love with June," said the minister, trying to change the trend of thought.

"Yes, sir," came the quick reply. "I think we are both really in love. But she would never understand about what I just said. Do I have to tell her?"

Putting his fingers together like a tent and bringing them to his mouth, the pastor leaned back in his chair and began, "John, what you have described is a fairly common experience with boys your age. Probably a good many more than anybody will ever know about. In that respect, you need not think yourself unusual or a special type of sinner. And I'm pleased to see you have this strong interest in June and that you two are looking towards marriage. This all speaks well for your normal sexual adjustment after growing out of adolescence."

Greatly relieved at what he was hearing, John broke in,

"Then you think I'm not really a homosexual, and you don't believe I'll be struck dead, as the Bible says in Leviticus 20:13, and that when I'm married you think I can have complete sex experiences with my wife?"

What does the boy's pastor say from here on? Is John a true homosexual or just growing through a stage of male development? Will marriage solve his problem? Should the pastor be an accessory to John's getting married? Can John ever fully satisfy his wife sexually? Can she satisfy him? Should the pastor have been more severe with John? Should John tell June of his experiences before he marries her, or should he keep this secret from her?

The Old Testament verse, which had been like a chain around the boy's neck, can logically be explained by the pastor; but what does one do, for instance, with Galatians 5:16-21 or with any one of a dozen other texts?

Before the pastor can answer John, his telephone rings to bring an inquiry about what happened to the electric Christmas candles after last year's candlelight service. The entire snapshot fades from our view, with the remaining dialogue left to conjecture. . . .

Middle-aged man learning what has been wrong with him; role of wife and children

Here is a family photograph taken last summer at the beach. It is typical of hundreds of thousands of such photographs in family albums everywhere in America. There is Mother, attractive in her late thirties; son Roger, an attractive seventeen-year-old enjoying that one summer in a lifetime between high-school graduation and the excitement of Freshman days in college; daughter Ethel, age eleven; and Dad, still trim and handsome at forty-one, a veteran of World War II.

From all appearances, here is an exemplary family, the type which is the backbone of any church group. Both parents are active in the church, ready and willing when asked by their pastor to take another job, regular in their family devotions and personal prayers. Theirs is a happy marriage and home.

Then heartbreak! The wife sues for divorce on grounds of incompatibility—or is it mental cruelty? The idyllic home life is split asunder, and four lives are irreparably altered. The family's pastor seems at a loss to know what to do. What has happened?

Ever since World War II, when he had his first overt homosexual experience while on midnight watch aboard a destroyer in the Pacific, Father has found himself at times sexually excited by certain types of men. During his Navy days, he told himself that once he returned to his wife all this abnormal sex play would cease. For a while it did, but of recent years desire had been stirring within him again. He had never told his wife or any other close friend of the family, because he had felt certain he could refrain from any overt action. He loved his wife and family, but his psycho-sexual drives were unsatisfied.

Several times he had noticed on television an agile and virile young man, and each time had become sexually excited. His business brought him in contact with show people from time to time; and on one occasion, he had found himself at a business cocktail party in the presence of this particular young actor. A fantasy became a reality.

They became acquainted, and then became friends, seeing each other for cocktails at a local bar. After a couple of months, Actor invited Father to stay in town and have dinner at his place which invitation Father was pleased to accept, telling his wife he had a business appointment. Before the evening was over, Actor had made sufficient suggestive advancements, and Father was experiencing his first overt homosexual experience since his Navy days. After that, the two men saw a great deal of each other. Father even invited Actor to his home and introduced him to his wife. She was gracious, as she was to all her husband's acquaintances, and the three spent several week ends together at various resort areas where Actor was appearing.

Some time later Mother became uneasy at the increasing regularity of her husband's night business in the city and his absence from home. She tried not to become suspicious, but at length began to feel her husband was making time with another woman. What else could it be?

At the same time, Father at last realized that he was a

homosexual, or at best a bisexual; that his wife no longer satisfied him sexually; and that his love for her was decreasing as his love for the actor increased. At forty-one, Father was experiencing a type of romantic ecstasy he had never known to exist. His passions would tell him to leave his wife and children and start a new life in another town with Actor. Yet his reason reminded him of obligations to his family and of their love for him, which continued very strong.

For months Father lived a completely double life, with his wife growing more and more uneasy. At length, the family restlessness began to affect the children. That summer when the family picture was taken, it was Actor who had snapped it. Both Roger and Ethel were spending a good deal of their time with Actor, because they sensed an uneasiness between their parents.

One sunny afternoon during vacation, Mother chanced to remark to her son that he seemed very fond of Actor.

The high-school graduate, soon to be a college freshman, replied to his mother's query: "Oh sure, we have good times together. He's a lot of fun, and I like to drive his T-Bird, though sometimes I think he's a queer. . . ." The conversation trailed off as Roger rushed out the screen door to join some fishing companions.

But a chance, over-the-shoulder remark by a seventeen-year-old boy began to permeate his mother's thinking. She began to add up some of her observations of this family friend. Quickly, Mother's mind skipped over events and people until, like a jet blast, it hit her midway between packing the picnic basket and filling the cooler with ice cubes. But she said nothing.

When vacation was over, and Roger was off to college, Mother suggested to Father that they have a talk with their pastor.

"What about?" came Father's off-hand reply.

"About us. We're slipping apart, and I don't like it. Our relations are not the same as they used to be. Something is happening to us, between us."

Later, in the pastor's study, where souls are bared before the searching love of God the whole tragic story poured out.

Mother was outraged! Her womanly charms usurped by a man! Her motherhood meaningless before the excitement of a perverted love affair! Father was trapped; he loved his wife and children dearly, but he also loved Actor, who, apparently, loved him.

Mother could think of nothing but immediate divorce; and momentarily, Father wished to be free of family responsibilities. Mother became hysterical and threatened to kill the actor, after calling him three lines' worth of slander. Father mentioned suicide. What about Ethel and Roger? How could they face the disgrace of their father's perversion? Had Actor dared to lay a hand on Roger?

And the pastor, what was he to say?

Loneliness of homosexual life

In today's newspaper there are many pictures and many stories. After reading the front page, you begin your journey through the others, ending up with the comics interspersed amongst the want ads. On page one is a picture of a young truck driver who was found murdered, his assailant or assailants still at large and his wife in a state of shock. Page three has a press photo of the leading man in the newest musical comedy to come to town. In the business section is a picture of a man in his late thirties who has just been elevated to the presidency of the largest corporation in town. Perhaps you think no more about this edition of your paper. But if you begin to explore the backgrounds of each of these three men, who all just happened to have their pictures in today's paper, many an unwritten paragraph will come to light.

None of the three knew the other. Each was from a different economic and social atmosphere: married trucker, age twenty-one; bachelor musical-comedy star, age twenty-seven; successful business man, age thirty-eight. Never have their lives crossed or, indeed, been influenced by each other, yet together their photos make up a composite snapshot of the terrible loneliness—or is it aimlessness—which haunts those who are homosexuals.

Trucker had been having clandestine homosexual affairs ever

since he took out a semi for a cross-country haul and, somewhere between Oklahoma City and Tucson, was seduced by a hitchhiker. He was already married, but was now discovering a sexual excitement he had never experienced before. After being away from his young wife for a couple of weeks on his long cross-country trips the sight of a handsome cowhand hitching a ride into the next town had been more than Trucker could resist. After all, who would know? It would all be over within fifty miles, and neither would ever see the other again. What harm done?

When he returned home between trips, he spent much of his time with his wife and was satisfied. But gradually, within Trucker there developed that will-o'-the-wisp, that thrill of a new discovery. Something was missing in his life, and he didn't know what it was. Strange as it sounds, there was a touch of loneliness. He wasn't sure what he was lonely for, but the longing increased.

He felt his wife didn't fully understand him—he couldn't get as close to her as he wished; he felt the love he wanted to give her was not being fully accepted by her or returned in full measure. Oh, it was no fault of hers, he was sure, just something missing. He had lots of friends, beer-drinking buddies to kill a Saturday night, plenty of relatives on both sides; and some day he would have a son of his own. But in the midst of all this human companionship he felt lonely. As he was shaving, he would look into the mirror and wonder if his lack of good looks was the missing item. If only he were handsome and had more book-learning and knew the right things to say!

He began to envy those drivers who were unmarried and were free to seek their companions anywhere in the whole U.S.A. If he were single, he thought, he could find the answer to his loneliness.

On his last night alive, he had driven into one of his usual Indiana stops for late coffee at the diner and a few hours of sleep in the bunkhouse reserved by the management for its truck-driver trade. As it happened, sitting on the next stool was a man who was just passing by, driving all night to L.A. An hour later, the stranger was sharing the bunk with Trucker. But

Trucker had made the fatal error of letting peering eyes see his open wallet when he paid for the coffee; and then, during an unguarded moment in bed, Trucker was hit over the head with a handy wrench and robbed. His nude body was found a few hours later when another driver checked in. . . .

Star was always happy and gay, popular with the girls in every show, and equally popular with the producers and directors. He was successful, sought after, financially well off, and with a very promising career ahead. He had a fashionable duplex apartment on Sutton Place, Manhattan, and was always welcomed by friends in Philly, Washington, Cleveland, Chicago, Dallas, the Coast, and every other city on tour. He always knew just the right thing to say at the right time. He had been around.

He had been living with another male actor for two years, more or less as lovers. Each knew the other had outside affairs and neither objected. Their living together was a matter of companionship, plus a bit of love, plus mutual convenience, plus good economy. All their friends were aware of the relationship; and professionally, it was no secret and no barrier.

But Star was not fully at ease, because something seemed to be missing. He felt lonely. He was surrounded by friends, admirers, and fellow workers. He who could take his pick of a half-dozen stage-door Johnnies any night in the week, he who had a steady roommate and was considered one of the most handsome men on Broadway—was lonely! He had rejected this conclusion at first, because it seemed so impossible. But after being an active homosexual for fifteen years and piling up a list of 300 different bed partners and a dozen “steadies” in those years, he one day realized life for him was still empty. Whatever it was he was seeking, he had not yet been able to grasp it. Had he perhaps passed it by without recognizing it?

There was his handsome face, three times life size, smiling down from the marquee with twinkling eyes and a carelessly tossed black curl over the forehead and his green silk shirt opened nearly to the navel, his biceps bulging beneath tightly rolled sleeves. As he looked up at himself from the crowded sidewalk, only he could see behind the enticing eyes to the black

pit of abysmal loneliness which at times possessed him. It was one thing to feel alone out in a prairie town, but here in the heart of the Gay White Way it was all the more terrifying.

He had long since learned that the endless round of parties, with their liquor, sex opportunities and small talk was meaningless. Long ago, he had fallen into use of alcohol as a drug to loneliness. By long hours of hard work, Star had made himself a successful career in his profession but nothing was able to shut out the gnawing specter of incompleteness, that haunting purposelessness detached from anything real and lasting.

But he had no time to be lonely. He had to appear happy and handsome, the personification of the man who enjoyed life and would help others to enjoy theirs by watching him on the stage and screen. And he must always act as though he were anything—*anything* but lonely. . . .

Business Man had made a remarkable success of himself. Well educated, discharged as a major in the Signal Corps at the end of World War II, he had entered the field of electronic engineering. By diligence and perception, he had made a record of successful accomplishments, and management took him under its wing. His employers provided further training for him and pushed him up the ladder. His fellow employees recognized his ability and leadership. Everyone seemed to be on his side, and a very bright future, indeed, lay ahead.

While in Europe during the war, he had given expression to the homosexual feelings he had long known were within himself. Enlisted men in dirty fatigues had greatly excited him; and on a number of occasions, he had managed to have one sent to his quarters to repair signal equipment. As they worked there in their greasy overalls, half-unbuttoned, he was driven to express himself in ways unbecoming an officer. Most times, the GI's responded favorably—after all, it was the "old man."

Business Man had grown up as an only child whose parents were socially prominent and always busy. He had been masturbating regularly since puberty while staring at pictures of young athletes on the sports page. The other children of his age didn't take to him, and his years in boarding school were one long session of trying to be by himself. He was exceptionally intelli-

gent, preferring the library to the gym and classical music to dances. He didn't make friends easily. He felt awkward and left out, and so withdrew even further into himself.

In the Army, he was a commissioned officer, and others had to listen to him and come at his command. He tried to be a good officer and his competence and acumen in the Signal Corps were unquestioned. Though he frequented the Officers' Club, he was generally not one of the group and found himself sitting in the rattan chair in the corner studying the latest manual on the nomenclature of transmitter X-37-U3.

He had experienced loneliness in prep school; now he met it again in military service. The other officers talked about their wives or sweethearts or their racy week ends in Paris, but he had nothing like this to offer. If he were a heterosexual, he was sure his loneliness would be overcome; so he tended to blame his periods of melancholia on his homosexuality. He was different and doomed, and that was all he could expect. When he tried to become friendly with his fellow officers or with the GI's, he became sexually excited and so had to walk away.

Later, in civilian life, working at the factory, he had the same experiences. The mechanics in their greasy coveralls kept him so sexually aroused that he stopped visiting the factory altogether. Some of his office co-workers were young vets; and they, too, excited him. Again he found himself avoiding their company and, at the same time, cursing his loneliness. How he longed to be one of the group, to have someone to talk to. If only he were not a homosexual, he thought he could be accepted and mix freely with everyone and have lots of friends and be invited to parties!

"But nobody wants me around. I'm different, and I'm a social failure," were his frequent thoughts.

The daughter of an old friend of the family was employed by the same engineering firm, in the public-relations department. She had early surmised that Business Man was the type who would get ahead and end up as the president of the firm. He was attractive, interesting, and as good a prospect for a husband as any of the single men in town. His loneliness was partly responsible for their engagement though there was also

present in Business Man's mind the thought that, once he was married to this woman, all his homosexual desires would be a thing of the past. Once married, the problem would be solved, he could start being popular and accepted, and his chain of lonely years would be broken forever. No more meals alone, no more going to the theatre alone, no more standing in the gay bars hour after hour staring at other lonely souls, no more sessions of physical self-abuse, no more stealing coveralls from the men's lockers and returning them early the next morning. . . . For him marriage was to be the solution.

Today his picture is in the paper, announcing his election to the presidency, the youngest president in the firm's ninety-nine-year history—the typical American success story of hard work and its reward. Next week, his fiancée's picture will appear, announcing wedding bells next June. . . .

Inner wrestling of an overt homosexual Christian

Our picture this time is of a wrestler. He is not one of the 250-pound giants on Wednesday-night television, but the gentleman sitting in the third pew on the right side of church this Sunday morning. Recently out of college, he is one of the new public-school teachers who have come to town. As soon as he was settled here, he located the church of his upbringing and began attending. Already the pastor was speculating that here might be an addition to the choir, or an assistant Scout Master.

As Teacher sits there, letting the well-enunciated words from the pulpit bounce off the immobile expression on his face, he once again begins to wonder about himself and where it is all going to end . . . and how. Here he is a baptized, professing member of the Christian Church. He has been active in its life since high school, has been an officer of different church groups, knows his Bible as well as the average layman. He has accepted the beliefs of his denomination, and he proceeds with both faith and intellect into spiritual matters. His prayer life has not been neglected, and his behavior of Christian outreach is exemplary. He tithes his income and gives of his talents in teaching and leadership and singing. His Christ and his God are very real

for him. He believes in the Church and its message. He wants to be a worthy follower of the Nazarene. It would appear he is.

But he is also a wrestler. For hardly a week goes by, certainly not a month, but what he wrestles with his conscience. The matter which antagonizes him in his unnerving struggle is the constantly recurring question: "Can an overt homosexual be a Christian?" Must one be sacrificed for the other? Can he have his perverted sex and still have his Christ? Has he already damned himself in God's sight?

He thinks of last night and the married man who shared his bed; and as the preacher preaches on, Teacher wonders if all this is wrong. He would like to think it isn't; but his religious roots are too deep, and some vague "shall nots" from Exodus and a picture of the destruction of Sodom and Gomorrah rise up before him. Is the Church right, after all, in condemning such behavior? Can Christ continue to love him, a practicing homosexual?

These are not the guilt pangs of one who has just sexually satisfied himself, but the snapping of a conscience in a sensitive Christian who is walking a tightrope between moral and immoral. If he could sever all ties with Christ and his Church, then Teacher might be free to live the life of the libertine, with no restricting influences. But to give up his Christ is unthinkable—better to give up mortal life itself.

Yet he cannot do the reverse and sacrifice his homosexual expression before the altar of God. His homosexuality has already brought him too much beauty and real love. Beyond the physical pleasures he knows, there have truly been those periods of complete love which can be likened only to that of the angels above. He might better wear a straitjacket or castrate himself than to forswear his homosexual life. He has long since known that relationships with females are both unattractive and offensive to him, if not absolutely repugnant.

Thus, the wrestling goes on between his two natures, keeping him in a spiritual limbo. He must constantly be on guard lest the homosexual break through and scandalize the Christian. If he could but find a middle road; but that's impossible—the Church would never understand, much less agree!

Teacher doesn't know how he will ever resolve this inner dilemma. Perhaps, as he grows older, the homosexuality will grow less. He feels he is living a sinful life, but is the Church right in saying so? The wrestling continues—forever.

Teacher rises with the congregation to sing the closing hymn. It is: "There's a Wideness in God's Mercy." . . .

A sadist-masochist homosexual session

You have not been to this house before nor do you know your host. But tonight will be a night you shall never forget! A night of horror torn from the pages of *The Inferno* itself. You ring the door bell at an ordinary-looking house on an ordinary-looking street of any metropolis in America. A young man in casual attire graciously opens the door; and after identifying yourself, you are welcomed into the long and overly decorated foyer.

At the other end, you are ushered through a second door, expecting to enter a living-room atmosphere. Instead, you are at the head of the stairs, with a bright light spotting you against the wall. For a moment, you are startled and blinded. A full story below your feet is a writhing mass of males, which does not let your arrival lessen in the least its orgy of homosexual sadist-masochist debauchery.

As you slowly descend the open stairway, your senses are assaulted and simultaneously stimulated and repulsed. Life-size obscene pictures have been chalked on the black walls. A form of fear you have never known before begins to invade your nerves, yet some fascination compels you to stay and behold. Never, you think, has there been a sight like this!

In a corner by the two-story fireplace is a young man, his nude body tied spread-eagle to four hooks in the wall, his back pressed against the roughened plaster. About him is tied a piece of rawhide which holds a pair of cowboy boots several inches off the floor. Another man dressed only in very tight jeans, is pouring water into the boots to make them heavier as they dangle from the victim. When he pleads for the water pourer to stop, he receives the full force of a garrison belt across his chest.

Locked with leg irons to the hearthstone is a sailor whose uniform has been opened to reveal most of his body. He has already been branded on one arm by the hot poker, and is now being threatened to have it applied in a more sensitive spot if he does not succumb to the desires of a rough kid dressed only in chaps.

On the man-size wooden coffee table, which looks more like a low operating table, is another naked male chained face down, whose back already bears the bloody outline of a well applied cat-o'-nine-tails. A lighted candle has been inserted in the prostrate form. A minute more, and it will extinguish itself in a pool of burning wax on the masochist's body.

You are now standing at the foot of the stairs, too terrified and too bewildered to move. The air is livid with abusive language. The youth with the dangling boots is screaming to stop, and in return is receiving another whack of the belt. You are aware of the odors of sex, leather, rubber, and burnt flesh, and you wonder if Dante himself had ever experienced such a horror perpetrated in the name of sexual excitement. You wince when you hear the crack of a bullwhip from another room, but are unable to see the unfortunate boy who has just screamed.

After awhile, the participants in these orgiastic scenes grow tired or sexually satisfied, and they give up their positions to later arrivals and go into the kitchen for a beer. As blood, sweat, and tears are wiped away you discover that these are all attractive, well-mannered, educated men in their twenties and thirties. Most bear scars on their wrists, backs, ankles, loins, pectorals, and most anywhere that everyday street clothes would conceal.

You wonder how they keep from getting blood poisoning or from doing themselves permanent injury. You wonder why no one in the neighboring houses hears the screams and cries and whacks. You wonder how the concept of love between individuals has been so twisted as to include such torture inflicted upon friends. You wonder just how far humankind has progressed from the level of the beast. You wonder to what lengths sex will drive some men to seek satisfaction.

But your thoughts are interrupted by a muscle man wearing only nylon shorts and carrying a pair of handcuffs, who inquires what you like to do. With the help of your host, you are

permitted to leave without becoming a participant though informed that you must not return unless you are willing to subject yourself to being a sex slave for the night or the week end, or until someone unties you.

You make your exit as quickly as you can. That night, you are unable to sleep, so you read again Acts 19:16:

“And the man in whom the evil spirit was leaped on them, mastered all of them, and overpowered them, so that they fled out of the house naked and wounded.”

And Romans 1:24–28:

“Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct.”

Or perhaps Romans 13:13,14:

“. . . let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.”

A love letter from one homosexual to another

The soft snow came down in flakes the size of overcoat buttons over Central Park South. Dusk had arrived on the five

o'clock chimes, and the lights of the Plaza winked at those of the passing carriages to give the touch of mellowness to our Christmas-card scene. Just inside the park, a lad in his mid-twenties is leaning on a snow-frosted boulder and by the light of the nearby street lamp, is writing on a pad:

"Dear Allan:

"It's five o'clock on New Year's Eve, and you know where I am. Only this New Year's Eve I've come alone to our rock because I know wherever you are tonight your thoughts will be here on this rock, too. I put my hand on the new-fallen snow and press it onto the damp spot of cold stone where once your hand was placed. And for that moment we are united across the miles of the Pacific and over the battlefields of Korea.

"Now it is dark, and the street lamp which you once measured as being eighteen paces away casts a lazy beam over one-half of our rock. But I sit on the shadowed side, so my tears will not be seen by the unsuspecting who hurry up to the ice rink.

"I'm invited to three different parties this New Year's Eve—you know them all. But I would rather spend the evening here where our lives were crossed and sacred vows uttered beneath the gaze of old Von Humboldt.

"How tenderly I remember our first meeting three years ago this very night as you were leaning ever so casually and suggestively against this rock watching the ice float by! I was hurrying from work with packages under both arms to get ready to host my first party in the big city. Then you spoke those words which made the coldness of the night pass away and forever light a glow within me, my darling.

"And after the party finally broke up, we came out to the rock and, as the whole town was still celebrating the birth of 1949, we sealed the birth of our new-found friendship with our first kiss right on this rock beneath God's snowy heaven. . . . It just occurred to me that I never did thank you for helping me with that party! THANKS, my darling!

"That first year of knowing each other certainly gave us the road blocks, didn't it? Each one we thought was insurmountable, but somehow we got over it. Could be that we loved each other!

Do you remember how we kept everyone guessing why we were late for Eddie's party on New Year's Eve '49-'50, because you wanted it to be our secret that we would spend part of it at our rock? I've never told anyone, have you?

"At the close of our second year, we were living together; and certainly nothing could have kept us from visiting this wonderful southeast corner of Central Park to welcome in the new 1951. This time you suggested we exchange real marriage vows, and a thrill went through every bone in my body as we sat hand in hand on the cold rock and pledged to love, honor, and obey one another until death. . . . Oh, darling! Right now, I'm fingering the ring you placed on my finger that night. I know you are still wearing yours.

"The scene is the same again this year: the naked trees, the soft snow, the crisp air, the excitement of New Year's Eve in the heart of the city, and the impassive rock that sees all and knows all. But it is a familiar scene that has been shattered by your absence, my beloved. Even though I had to take the train to get here, and knew you would not be present this was where I wanted to be tonight. Here my life really began, here my love was born; tonight it reaches out to you, my love, from our rock to wherever you are.

"As the snowflakes paint my brown glove an off-color white, and I blow them away, I blow them across the miles to you. For my kisses come on the tip of every snowflake to say how much my heart misses you and how anxious I am for your safety. Oh, my darling, take care, so next New Year's Eve we may both be here **TOGETHER** on our rock.

"I've just traced a heart in the fresh snow and put our initials within it. Behaving like a school kid, I know, but now it is brushed into eternity and my heart is only half a heart until we are together again. How can I tell the world that I'm in love, I'm in love, I'm in love, I'm in love with a wonderful soldier in Korea? Now I know how my mother must have felt when my father was in France during the first World War.

"I don't think Plato will mind if I steal a line and say, we 'are bound together by a nearer tie and have a closer friendship than those who beget mortal children.'

"The parties will be dull tonight. 'Where is Allan? Oh, yes, I forgot he is in Korea this Christmas. Poor, poor boy! What do you hear from the dear? Did he like the socks you knitted? Give him all my love.' But how can they know my emotions, those who have never known what it is to love another as I love you?

"Oh, my dearest Allan, do take care of yourself for my sake. For I want my soldier boy home again, that come next year my hand will be in yours as we face the world together from the rock that brought us together. Good night, my dearest, and may the new year bring you safely home. Just as the old rock will be waiting for your return, so will I, only I will be a lot warmer!

"I'll drink a double toast tonight, Allan, and you do likewise to all the years which lie ahead of us. O God, don't let this glory end! Keep him safe and bring him home soon to me. I love him so!

"With all my love to the one I love, your beloved Carl."
[Signed to read "Carol."]

Acceptance of a homosexual marriage by both families

David and Paul had met at college when both were among the great influx of veterans getting an advanced education under the G.I. Bill. Paul was wearing a pair of his khaki pants left over from Marine days when he sat down on the counter stool of the corner soda shop on an ordinary Saturday afternoon. David was standing at the drug counter waiting to pick up some pictures he had left for developing and printing. Each acknowledged the other's presence at about the same time.

Their senior year, they were able to room together; and by the time of graduation, they were deeply and passionately in love. David was two years the older, and had been having homosexual affairs since grade school, though he guarded himself closely during military days. Paul was a novice when they met that Saturday afternoon, but was willing to learn. Neither had expected that a series of secret sex affairs would ever develop into a lifetime relationship.

Both boys were intelligent and rational enough to be fully

aware of what lay ahead for them if they decided to remain together after graduation. Business acquaintances, relatives, society in general would all have to be faced. Adjustments in careers, thoughts of family life, geographical location, all these were problems to be faced and solved if anything lasting were to come of this deep-felt love between two young men. But sometimes love does win out, as it is doing in this case.

The artistic nature of Paul and the business training of David, plus their mutual interest in antiques lead them to try to earn a living buying, restoring and selling antiques in a New England town not far out of Boston. The trend of the times was in their favor and they were able to make a go of it by careful economies and long hours of work and some good luck.

They located in a community large enough to support both an antique shop and a gay bar. They made friends in both regular society and the homosexual society, and within four years were considered successful young business men. In the meantime they had restored an old Salt Box and grown ever closer together. They were active in the life of a local church, Paul as a member of the choir and David as a Sunday-school teacher. Both were members of the little-theatre group in town. Occasionally, they double-dated and frequently entertained mixed groups in their picturesque home.

Paul's sister was a model in New York City, and a girl wise in the ways of life. After a couple of visits to the Salt Box, Sister had recognized the situation and lost no time in informing the boys that she thought it was a wonderful and meaningful relationship. This was a great relief to David and Paul, to have a member of the family accept them on equal terms.

A year later, Sister was married to a professional photographer who frequently used Paul as a model along with her. He, too, could understand why it is that certain men find their partner-in-living in another man rather than in a woman, and was willing to accept both as his brothers-in-law. The four spent many happy times together; and when, on rare occasions, David and Paul had a fight, it was Sister and Husband who always got them back together again.

Today the photographer and his model wife have two small

children who look upon David as their uncle, just as much as Paul, and enjoy the week ends they can spend with their two uncles. The two ex-roommates, now in their thirties, find in their nephew and niece an outlet for their love of children, and are always guilty of spoiling them with too much attention and gifts.

David's parents had frequently hinted to him that it was time he got married; but after a decade of post-college days had passed, they began to realize that maybe he wasn't going to. They were well acquainted with Paul, and thought the two got along very well as business partners. At length, without words actually being exchanged, David's parents accepted the situation and looked upon Paul as a member of the family. On one occasion, David's father was heard to remark, "Well, instead of losing a son as most parents do, we gained one."

John married Jane & lived an unfulfilled life. Both deceased.
Father divorced by his wife. Moved in with Actor, Roger
Ethel finally accepted the situation. Actor died of a
stroke. Father lived to be 51.

Steve died of AIDS in early 80s. Business Men divorced after 3
years no children. He never found a steady job & end.
Died 2270 wealthy but still lonely.

Ted went to Seminary, & Ordained as a Protestant pastor
for 35 years. Had a 27 yr. one gender marriage but now
a gay widower in retirement.

Visitor became a leather Master, wife SMay Port for
"Prom". He once won a Mr. Leather contest. He
This "sister" moved to Amsterdam & are living happily
+ off net.

Allen became HIV in Korea, Carl was killed in Vietnam.

Paul died of AIDS at 38 51, David then committed
suicide.

R.H.L.

Section II—PREVALENCE

“I wish that all were as I myself am. But each has his own special gift from God, one of one kind and one of another.”

I Corinthians 7:7

Thesis: *“Events of the past several years have both influenced and been influenced by the homosexual community.”*

- Trends in recent years, 1942-1959
- Current stress on “youth.”
- Greater sex education.
- Men’s-room jargon.

Trends in recent years—1942-1959

Much has occurred in the generation since World War II to influence American life permanently. Some of this has had a connection with homosexuality not evident before in our culture. Let us begin with men's clothing and furnishings, which for fifty years prior to World War II had undergone only slight change. The word "revolutionary" is not too strong to describe the style changes affecting men's apparel since 1940.

When millions of America's young, impressionable men were being transplanted via the military to new sections of America, these same youngsters were introduced to differences in regional dress. Prior to World War II, it was a most uncommon sight to see a pair of Western jeans worn east of the Mississippi and north of the Ohio. But Eastern-bred GI's who did their basic training in Texas, California, Utah, Colorado or Arizona soon became acquainted with this type of dungarees; and when once again ready to put on civilian dress they sought to buy these in their home towns.

The two leading manufacturers of Western-cut jeans (the market was quickly invaded by others) sensed this style change after the war and altered their advertising and sales distribution accordingly. No longer were jeans merely for work; they now became the style for leisure wear, for high school and even for some college campuses. It was the returning vet who first wore them on the Ivy League campuses in 1947.

But it wasn't just the wearability of these jeans which commended them; they were also sexy. Tight cut, low on the hips, rugged in appearance, different in style, able to be shrunk to a form-fit, and the more worn and faded the better, they quickly became the costume of the homosexual who wanted to look trim, to be a bit revealing in the crotch and rump, and to feel "butch." Exhibitionists among the females at this time were

revealing themselves from the waist up, and the gay boys began revealing themselves from the waist down, via the Western jeans. In short order, these became a fetish for thousands of young men who didn't quite know why they liked to wear them. In many an Eastern community, the first pair of Levis or Lee Riders were worn by a gay boy who dared to exhibit himself in such things. Ten years later, both sexes and all ages were wearing them everywhere.

The Western jean had one strong competitor within homosexual ranks during these immediate postwar years, and that was the Navy bell-bottom jeans which at first were more easily obtainable in Eastern cities. But once the manufacturers threw their production behind the Western jeans, the Navy lost out. But the Navy jeans were popular for exactly the same reasons: sexy, revealing, different, suggestive of virility. It is interesting to note that the revealing thirteen-button-style bell-bottom blues won out over a modernized zipper style among the sailors themselves.

Western jeans were not the only clothing change furthered by the returning gay GI. Boots became common footwear—not the old fashioned "hi-top" of the early '30s but the practical cowboy boot and heavy engineer boot. Here again the desire on the part of the homosexual for something different in footwear, something sexy and virile, increased the demand in the East for these two boot styles. A style begun by one or two homosexuals in a community caught on and became a popular fashion, in some places almost like a uniform. Many a young man who found such a costume practical for his work or play never realized that the homosexual had been instrumental in bringing it to popular attention. The manufacturers of such wear were willing to further the market demand by revised advertising and broader retail outlets.

An ad for a nationally sold leather boot began: "Every man feels the need at times to express his 'inner self'—to declare his masculine independence." The colloquial expression "fruit boots" was heard for a while around 1954 but never gained much prominence, though it does reflect the origin of the increased demand for boots. Heavy chains on men's shoes and

boots for a time also had their advocates with the homosexuals, though they never quite caught on as a national costume. The effeminate tassel on men's loafers had better success.

Leather jackets and wide leather belts are another case in point though they enjoyed less acceptance. Motorcycle clubs and teen-age gangs appropriated all four of these clothing items into a near-regulation uniform that suggested ruggedness, durability, virility and sex. The ever widening circle of acceptance for this uniform, its standardization by other groups beyond the homosexual, the influence of the Marlon Brando film, "The Wild Ones," in which this was *the* outfit, went on and on.

The tight fit of the Western jeans was later transferred to the so-called Ivy League style with trim legs and buckled back, which also featured a revealing crotch and rump. When sales began to decline on this style, an enterprising manufacturer who knew the homosexual market produced the same trousers in shiny material and revived sales tremendously. Who had ever heard of men wearing shiny trousers prior to World War II?

Color was coming into men's fashions during this time, particularly in the area of sport shirts, which in turn created a new trend in men's wear. What man would have been seen in a chartreuse shirt prior to 1950, or a pink one before 1953? In each case, the gay boys in their constant search for something different and a bit revealing introduced these colors and many others well before manufacturers promoted the market into big business. In 1950, one could shop for hours in New York City without finding a black sport shirt; today it is a common item. While looking at men's shirts, we might notice the extremes in collar styles including the different mandarin, the style that stays up in the back "Queen-Ann like," and the exact opposite that plunges way down to the navel. Each was popularized by the homosexual community before becoming an accepted style by the great male buying public. Today even denim-shirted workers are seen in factory or truck cab wearing their collars up.

A man's belt was about as lively as his suspenders until the gay boys, ever conscious of their waistlines and anxious to draw attention to them, became imaginative. At first they had to improvise with women's belts, which came with double buckles and

greater variety in style and material. By 1953 the man could choose belts of numerous materials, colors, and buckling combinations. In mid-1956, a fashion chart at last recognized the style of men wearing the belt buckle on the side, "because it is more comfortable." But for a hundred years and more, men had endured the uncomfortable center buckle until the gay boys' desire to be different caught on with the heterosexual male and his female admirers. Ask a high-school boy today why he wears his belt buckle on the side, and you will most likely get a shrug of the shoulders or a slightly more articulate, "It's cool, man, cool!" It's also gay. A buckle on each side is even more so.

Prior to World War II, it had been the female bathing suit which attracted all the attention for its ever shrinking size. In the last decade, the male's bathing suit has gone even further, not just at Cannes, Muscle Beach and Provincetown, but on the staid old family beach and public park as well. The male navel, which heretofore had been always covered by the waistline, is now as common a sight as his bare chest and a very obvious crotch in a high-thigh cut suit on almost every beach. Here again the homosexual led the way in ever daring, revealing, stylish beachwear.

The half-nude male, wearing nothing from the waist up, has become a much more common sight on the American landscape than a generation ago. Men took their shirts off in military service, and they are reluctant to put them back on. Workers along the highway and on telephone poles, painters, carpenters, roofers, farm workers and a host of others are now to be seen at work stripped to the waist in greater numbers than ever before. This increase in nudity is a sign of our relaxing prudishness concerning the human body and another area where the homosexual influence may be seen—vividly naked.

One more item in a man's wardrobe should be commented on. This is the T-shirt, or skivvy shirt, which is now almost a universal item. The Navy experience furthered its acceptance; and as the shirt was taken off, the T-shirt came into its own. It revealed the muscular development of the man, and for many a homosexual became almost as great a fetish as Western jeans.

And when the two were worn together . . . ! It was only a matter of time until this item appeared in a rainbow of colors, from eye-catching yellow to sinister black and was sewn to be skin-tight and thus even more revealing of the male torso. The homosexuals' influence has also been at work on men's neck-wear, coats and caps.

As an indication of how deep these revolutionary changes in men's clothing have gone, it is worth noting that public-school educators have now become aware of a correlation between a student's dress and his deportment. In those communities where student-adult codes of behavior have been drawn up, one item certain to appear is that concerning proper school clothing. Again and again in these codes for students, one reads that the following items are not considered acceptable attire for classroom wear: T-shirts, dungarees, boots, black leather jackets, up-turned collars. . . . Some schools prefer to provide coveralls out of tax money for boys taking vocational courses rather than have the boys wear jeans to school.

Mention should also be made of men's jewelry. A ring and wrist watch were standard for the man before Pearl Harbor. Three years later, millions of men were wearing silver or gold bracelets, and, after military service, continued the custom, though in decreasing numbers. The staid leather watch band has blossomed into the most obvious of bracelets. Cuff links became more flamboyant, pinky rings became more common, and here and there a brave male dared appear with an earring. The increasing number of advertisements using male models sporting an earring is to be noted.

Walking shorts, or Bermuda shorts, struggled for several seasons in the mid-'50s before gaining recognition. But as early as 1950 the homosexual had been seen on New York's East Side sporting them amidst the stares and glares of a more conforming public.

If this increased attention to male attire is disturbing, perhaps it is an indication that our preachers need to do more preaching on Luke 12:22,23 and their parishioners to pay more heed.

Concurrent with this change in men's clothing styles away

from the conservative, with the parade led by the ever experimenting homosexuals, there was the phenomenal change in men's cosmetics. If grandfather ever used anything more than bay rum he was looked upon with suspicion, if not scorn. Today the men's cosmetic market is a multimillion-dollar affair including toilet water, bath salts, colognes, perfumes, bath powders, shaving lotions, soaps, hair bleach and dyes and hair creams, all packaged for the male market.

Here again the homosexual has been an advance salesman for the manufacturer. In his constant effort to be attractive, to smell enticing, to keep his youth, to be glamorous, the gay boy has created a market for men's toiletries unprecedented in American culture. Today's American bathroom contains as many cosmetics for the husband as for the wife. More than one sister has complained to parents that her brother is taking up all the bathroom space with his bottles of perfume and make-up aids!

I have been pointing out the great trends in clothing and cosmetics which have crossed and recrossed our country since World War II, advancing the thesis that in many instances such changes were first introduced by homosexuals seeking to increase their own attractiveness or to be different. Manufacturers and advertisers have not been blind to this, and have been ready to throw their resources into national promotion of a particular item or style.

How often did an advertisement for Western jeans appear in a national publication before 1946? How many cosmetic companies carried a complete men's line fifteen years ago? How many Eastern shoe stores displayed leather boots prior to World War II? How many stores carried men's sport shirts on a year-round basis even ten years ago? The manufacturer, merchandiser and ad man have joined with the homosexual in liberalizing the male standard for clothing and cosmetics. This has not been an organized plan of attack, though one can but wonder if the homosexuals in all these fields were not able to exert a double influence on both the market and public taste.

distinct homosexual market exists, apart from any influence the
The advertiser and salesman have also become aware that a

homosexual may have on other markets. Clothing, especially, is now being designed with him in mind—everything from bedwear to beachwear, special clothing for driving the sports car and another costume for those with a private pool. The presence of so many retail outlets for this market attests to the size of its dollar volume.

One is also conscious of the homosexuals' influence in the very ads themselves. The use of two common homosexual expressions, "gay" and "69," are to be found in many a magazine today which seeks to sell something. Of more recent appearance is the obvious crotch of male models. The use of virile nudes or near nudes to promote neckwear, cosmetics, travel, socks, cigarettes, liquor, paper-back books and even banks has become ever more common.

Harper & Brothers once advertised a book, *Delinquency—Sickness or Sin?* in *The Christian Century* with a sketch of a young man dressed in boots, black leather jacket and tight trousers, with the viewer looking directly up between the boy's open legs. The summer 1957 issue of *Power*, a daily devotions booklet approved by the United Christian Youth Movement, had for its cover a young man dressed in a black leather jacket standing in front of a lamp post and garbage can. These are only two examples that have come to my attention where such clothing styles have become so universal in our culture that even the religious press is using them to merchandise its own products.

The whole area of entertainment has become homosexual conscious to a degree never witnessed before in this country. One cannot mention a word about entertainment in this period of American life without immediately breathing the magic initials: TV. Suffice it to say that this medium has been a natural for the homosexual.

Ballet has come into the American home for the first time, and handsome men in skin-tight costumes and overstuffed dancing belts are now a common sight. The world of music and theatre has been brought to all, thanks to TV and the American publics' desire to accept what the talented homosexual has to offer.

Homosexuality is still a forbidden subject in the American motion picture, though dope addiction is not. But homosexuality is coming in more and more through indirect approaches. Just as young girls and their mothers flock to the box office to see a particular male star, so, too, do the homosexuals. The producers are well aware of this market. A muscular sailor stripped of most of his clothing and lashed to the mast is as exciting to some homosexuals as the most impassioned kiss between two matinee idols would be to a heterosexual. Some men go to a film to see an attractive young lady slip into a negligee. Others pay their money to see a young cowboy get out of bed and pull on his jeans. Around 1948-49, there appeared that most unusual film, *Rope*. For the first time, homosexuality appeared on the screen, though thousands of movie-goers never suspected it, enthralled as they were by a suspenseful murder mystery filmed in an unusual manner. Of more recent vintage was the filming of the plays *Tea and Sympathy* and *Compulsion*, each of which managed to convey its message without violating the movie censors' code. In the spring of 1959, the German film, *The Third Sex*, was shown commercially in New York City and received good reviews. It was an open showing of a teen-age boy caught up in the homosexual community. While the solution offered in the movie was inadequate and illegal and left much to be desired in the way of an intelligent presentation of the subject, the film must be praised if only because it was the first forthright portrayal of homosexuals, to my knowledge, to be shown in the United States. The mere fact that it could be produced and shown is encouraging as well as indicative.

It would take too long to point out other evidences of the increase of the homosexual market on the motion-picture screen, such as the number of times a man gets into women's clothing or spends the night with another man in the same bed; or where an older man, usually a cowboy or sailor, has a younger man as his protégé. I am confident some day there will appear a tender, conscientious film story of a homosexual romance as beautifully done as *Lovers and Lollypops* was for heterosexual love.

Of all the stark changes in American culture in the last fif-

teen years perhaps none changed so much as the heretofore staid greeting card. Today the subject matter, verse, and style are unlimited. If the "arty" has invaded the living room via TV, it has also come into the home via the greeting card. Here again the producer and retailer are aware of the homosexual market, and many cards are prepared accordingly. The word "gay" is in great evidence—it rhymes so well, wouldn't you say?

I doubt if anywhere in the country ten years ago there could have been found one commercial greeting card to be sent as a congratulation to two men living together in a married state of free love. Today they are available. Valentines, too, are on hand for men to send to men in expressing their love; and there are cards for gay parties, for gay vacations, and all the rest. If anyone doubts the number or economic position of the homosexual in American life, he need only appraise the number of greeting cards prepared for that market each year, along with clothing, cosmetics and entertainment.

Not only have art and physique magazines benefited by improved photographic methods but personal snapshots, particularly those which can be developed at home, have been welcomed by the homosexual. The photo mail-order business of pictures designed to excite the homosexual is a million-dollar affair and increasing annually.

Photography is an ally of pornography, though, of course, hand-drawn pictures can be equally exciting. The black-and-white still is just the first step soon supplanted by color slide, 3-D slides, then film, then entire books. It is common parlance among homosexual circles that "every boy has his picture collection," though the "every" would not rate any higher than sixty to seventy-five per cent.

More than one state legislature or local community has suddenly become aware of the vast traffic in such material. The Senate Juvenile Delinquency Subcommittee called for stiffer Federal, state and local laws after revealing pornography to be a \$500,000,000-a-year racket.¹ In 1955, Senator Kefauver reported three men whose alleged business in pornography exceeded \$3,000,000 annually.² Not all pornography will appeal to the homosexual, of course, but those who traffic in this type of en-

ertainment are aware of the homosexual market as well as the sadist-masochist market within the homosexual one, and see that these are supplied.

I intend to discuss the sadist-masochist homosexual in more detail, but first one ought to be aware that, just as clothing fetishes are available to this specializing group, so, too is the "art" work. A privately made movie, for instance, of a youth tied spread-eagle and being bullwhipped by another naked man can turn a group of sadist-masochist homosexuals into an orgy the likes of which have seldom been seen since the days of de Sade himself. In the 1956 New York Legislature, Senator Sweeney and Assemblyman FitzPatrick introduced a bill to amend a law on obscene literature to include the words "sadistic and masochistic," and their efforts were approved by the New York State Council of Churches Legislative Commission.

Pornography is not limited to "dirty" pictures, but may be had via the movie film, recordings, wall-size murals and the written word. All of these media are at the service of the homosexual as well as the heterosexual.

Homosexuals like a vacation resort as much as the next person, and usually are able to pay for it. In addition they like a place where they might meet others of their kind while relaxing, or a place where they might have a "honeymoon" with no questions asked. Prior to World War II, there were several historic areas in America frequented by homosexual colonies. In some instances, these have vanished, due to shifting populations or new housing developments. But others have arisen to take their place . . . and to take the homosexual's money. The perennial conflict between local merchants who benefit from the presence of the gay boys and the local law officers can still determine which resorts will be frequented by thousands of free-spending, free-living young men next season. Many an American male is finding the European spots more inviting, more open, and less expensive. In some instances, he discovered these while an overseas GI.

Anyone who examines a newsstand in a major city will be aware of the changes here under the guise of entertainment. Where once there were one or two health-and-strength magazines, there are now nearly a dozen pocket-size male physique booklets.

Near nudes (male) in enticing poses dominate the covers and inside pages. Large sums of money go into the production and distribution of these periodicals, and sales may reach 15,000 at fifty cents a copy. This is but another indication of the growing homosexual market; though, to be sure, many a heterosexual male reads such magazines, and not a few high-school girls.

In more regular magazines, one finds pictures in advertisements and stories as well as words themselves suggestive of the handsome, virile male usually in some state of undress or rugged exposure. The theme of homosexuality is making its appearance more frequently in novels, short stories, and articles via our magazines and paper-back books. Of course, it is also to be found in the first book ever printed.

Contemporary books are always an indication of national or sectional trends. Since 1945, there has been an increasing number of novels dealing with the homosexual theme. Some, such as Gore Vidal's *The City and the Pillar* (a Biblical connotation) published in 1948, and later as a paper-back, come out boldly with graphic detail. There are too many titles during the past fifteen years to list here, though I might add the more recent *Never the Same Again*, by Gerald Tesch, since it has a homosexual character. Meyer Levin's supposedly fictional *Compulsion* has become a national best-seller, and two other titles on the same theme are making the rounds.

In the field of nonfiction, Donald Webster Cory's *The Homosexual in America*, 1951, was an accurate subjective presentation. His own anthology of such writings will amaze the casual observer who discovers how much is being published nowadays on this subject. Most of the books are novels, and few, if any, have a constructive religious approach.

In these observations of the homosexual community's influence in the entertainment sphere in postwar America, I have left the stage for last. Here, unlike the motion picture, the subject can be realistically discussed. Five major plays appeared on Broadway in four consecutive seasons, each dealing to some degree with homosexuality. These were the revived *The Children's Hour*, *The Immoralist*, *Cat on a Hot Tin Roof*—all banned in London—plus *Tea and Sympathy* and *Compulsion*. We may also mention *The Third Person*, *Deathwatch*, *Many*

Loves and *Waiting for Godot*. The latter had a very definite sadist-masochist portrayal within a suggestive homosexual situation. I will be very surprised if there are not more Broadway and off-Broadway plays in the years to come dealing with this same subject matter.

In the area of musical comedy and reviews, the clothing discussed earlier has become part of the stage costumes. Male ballet dancers and chorus boys of musical shows are displaying the male body to a degree never before seen on the American stage, at least not since Nijinsky's tour during World War I. And the public's demand for ballet and musicals continues to increase, season after season.

One final indicator of the increase of homosexual influence in recent years is the stage-door Johnnies who wait nowadays after a musical or ballet, not for the favors of the chorus girls but for those of the chorus boys!

While there have been many interrelated style and cultural changes, with some more apparent than others, the increasing boldness on the part of the homosexual society itself has been a contributing factor to such trends in recent years.

If this were not such a lucrative market, manufacturers and retailers and entrepreneurs would not be influenced by it. In turn, as the gay boys set one style change after another they grow more confident of eventual acceptance, and thus tend to become even more obvious. Heterosexual males pick up the styles, females encourage them and the homosexual influence spreads. Once the style is accepted, the homosexual seeks something different again—and again the cycle starts, whether it be in clothing, cosmetics, jewelry, resorts or visual entertainment.

Before completing these observations on trends in our society which suggest a homosexual influence let us discuss the sadist-masochist type of homosexual. Not all homosexuals have sadist-masochist tendencies, and even fewer give vent to them. But this side of homosexuality, a group within a group within a group, is on the increase. Again, many sociological and psychological reasons can be cited, such as hatred of society, reaction against "pretty boys," fear, compensation for any one of a number of personal weaknesses, aroused emotion unable to find a constructive outlet, or a distorted notion of how to express

love for another human. Perhaps the most basic of all: it is a new way to get a sex thrill when all other ways have grown dull through frequent repetition.

This behavior is not unique with homosexuals, for heterosexuals have employed it since the first cave man dragged his victim (wife) home by the hair. What we want to note is that this type of sex play is very definitely on the increase. The fraternity initiation has grown into the more recent military-interrogation survival courses. A comparison of homosexual picture books of 1950 with those of 1958 will show many more sadist-masochist photos (ropes, chains, whips, etc.) in the more recent issues; and a study of toilet-room jargon for the same period will do likewise. Some TV shows have frequently reached the brutal stage.

One might reflect for a moment upon the animated cartoons which delight youngster and oldster alike. How often one character is hit over the head with a lead pipe, dropped in wet cement, hit in the stomach with a cannon ball or has his head blown off with a firecracker! We laugh, but it is nothing short of sheer horror—pure sadist-masochist behavior.

A few titles of art works currently being sold to the gay market is suggestive of the increasing interest in such situations: "White Captive," "Sacrifice," "Slave Market," "Captive Seamen," "Olympiad," "The New Slave," "Savage Revenge," "Horseplay," "Pharaoh's New Slave," and "Initiation."

Again we might comment on the interplay between the increased popularity of tight-fitting jeans and boots and the increase in sadist-masochist homosexuality, for this is one of the favorite uniforms of this sub-sub-society which likes its sex rough. Studded black leather jackets, wide leather belts and torn T-shirts are all part of the scene. James Fenimore Cooper's *Leather Stocking Tales* are being replaced by stories of America's contemporary Leather-Jacket Boys. Further consideration of this aspect of homosexuality will be presented in Section V.

Current stress on "youth"

While the varied trends just mentioned have been in progress, there has also been coming to the fore in American think-

ing the near worship of "youth," "slimness" and "glamor" by both sexes and all economic and intellectual groups. The ideal American male physique is that of the classic Greek, with just a touch of Li'l Abner mixed in to give that American home-spun flavor.

A half-dollar magazine in one year outsold all other physique publications. It stresses the classic Greek male figure over massive brawn; and if sales are any indication, it would seem this is a more accurate portrayal of what the American male (and female?) envisions for contemporary men. In the flood of such publications is a bold accent on youth (17-31) and attractiveness way beyond any emphasis heretofore experienced in this country.

Our movies, our clothing styles, our automobiles, even our politics, stress the young and handsome male who is simultaneously virile and knowledgeable. I know of a pastoral committee that decided not to consider any candidate over thirty-five! This would have ruled out such men as Saint Paul, who began their Christ-filled careers later in life.

A multimillion-dollar business is ready to aid anyone who wishes to capture and retain "youth" and who desires to be "attractive." The homosexual is part of this vast market, ever laboring to keep his youthful vigor and to be as attractive as any dream man. He furthers and supports the market but by no means is its sole patron.

God alone knows how many individual frustrations if not ruined lives have resulted from personal failure to attain this "ideal" standard of manhood. A young man who is not attractive, a middle-aged man who can no longer pass for thirty-five, but who are as much a part of the homosexual society as the ballet dancer, find themselves in a doubly complex situation. If the problem of growing old is a real one for heterosexuals, it is even more so for homosexuals. The idealizing of attractive youthfulness as the standard of American manhood today causes great inner turmoil for the unfortunate homosexual who lacks one or both attributes. The fat, aged, homely, simple or deformed homosexual is apt to find himself as shut off from homosexual society as the pimply-faced chore girl at a Miss America contest.

There are many interrelated reasons why our country's culture is stressing this ideal man today. Industry wants youth, positions of leadership require younger men, advanced scientific knowledge calls for young minds. Our concept of what is beautiful or attractive has changed in recent years. Massiveness gives way to smooth lines. Our emphasis on activism calls for virility and stamina. Advertising stresses this type of model; he is the hero for Madison Avenue, Hollywood, and TV; and everyone in the land seems to want to employ or to emulate this man. This is the homosexual personified!

Greater sex education

No observer of the contemporary American scene can deny that in the period under consideration here, 1942-59, sex education has taken great strides forward. Our citizens are better educated in this field than ever before, though this is not to say such education has reached the adequate stage.

More young people are getting professional sex education in school, more engaged couples are receiving premarital counseling, which includes sex education, and more sex education clinics are operating than ever before. A number of enlightened books exist on the matter, and this field of human behavior is no longer taboo as in Grandmother's day.

All this has had beneficial results. While very little sex education has dealt intelligently with the homosexual side, it has, nevertheless, tended to make all sex discussion less restrictive. If we find it difficult to discuss homosexuality today, we need only remember how difficult it was to discuss heterosexual matters earlier in this century. Thus, the homosexual is benefiting indirectly by all this education because the entire area of sex knowledge is benefiting.

As more enlightened sex education permeates our society, the matter of love, both physical and heartfelt, takes on new dimensions. No longer is sex to be regarded solely for procreation. It is now recognized as a valid form of expressing inexpressible love between two people. As the concept of sexual love expands, one begins to realize at long last that real love is not limited

to a male-female relationship, but can with equal validity be experienced by members of the same sex.

This expanding acceptance of physical and emotional love has been developing at the same time as the previously mentioned trends and emphases related to homosexuality. The homosexual is exercising an influence on sex education, and is, at the same time, benefiting from the greater enlightenment in this very personal yet universal area of life. The more responsible sex education there is, the more tolerable the position of the homosexual will be.

Men's-room jargon

I hesitate to subject the reader to an analysis of men's-room jargon, but it is one more place where a definite homosexual influence can be noted. Within these past fifteen years, a regular reader of such "literature" will have noticed a swing from heterosexual remarks and cartoons only to a mixture of the heterosexual and homosexual. It is not necessary to quote any particular ones here, but it is certainly evident that the homosexual is now as active as his heterosexual brother in leaving such inscriptions. Indeed, in many places it is difficult to find any of the "old-fashioned" heterosexual hieroglyphics, the space being devoted entirely to homosexual remarks, invitations, and art work—or is it pornography?

A little earlier in this section, I mentioned the increasing trend in recent years to sadist-masochist sexual behavior within homosexuality. We see this reflected on the walls of public toilets, too. Advertisements for sex slaves or offers to serve as such are now rather commonplace in the public restrooms of our major cities and campuses. Likewise, one can observe solicitations for beatings and other more vile forms of human degradation both by those wishing to give and to receive such stimulus in the name of sex.

There are many levels of contemporary culture from which our sex mores may be observed and measured. The changing patterns of toilet-room jargon is one.

By now the figures concerning the prevalence of homosex-

uality in America presented in Kinsey's *Sexual Behavior in the Human Male* should be familiar. The limited examples and observations given in this section should help substantiate his seemingly impressive figures. His report only supports the thesis that homosexuality is more prevalent than ever before in American culture, and that it has been aided by many factors at work during the past fifteen years. In turn, homosexuality has had a direct influence on much of our culture, not to mention the influence of individual homosexuals in the arts. Periodic reports of the George W. Henry Foundation of New York City, though using a different basis from Kinsey's, also provide evidence in support of this thesis.

Section III—PROBLEMS CREATED

“Great Spirit, help me never to judge another until
I have walked two weeks in his moccasins.”

Sioux Indians

Thesis: “*The homosexual is one with real personal problems of considerable social significance.*”

- The homosexual’s problems.
- Society’s problems.

The homosexual's problems

No one, knowing all the personal and social problems which the homosexual must face in contemporary America, would voluntarily choose to become a member of the homosexual community. In addition to the common problems of social adjustment, economics, illness, family relationships, religious development and psychological maturity faced by everyone, the homosexual has heaped upon him a number of others. The oppressiveness of these personal and social problems is so great, and their magnitude so soul-shaking, that no amount of fast, loose or "immoral" living is worth the price.

Any one of the twelve specialized problems discussed in this section may be the most crucial for a particular homosexual. It should be recognized, too, that most homosexuals face not just one of these in a lifetime, or even one at a time, but are wrestling with two or three or four or more simultaneously.

I believe it was the novelist Israel Zangwill, writing from the London ghetto at the turn of the century, who coined the phrase "dislike of the unlike." In commenting on this as a definition of prejudice, Dr. Alfred Gross says, "This definition has the virtue of accuracy and the merit of understatement. When dislike of the unlike is seized upon by skilled manipulators of the masses, the results can be cataclysmic. Tragic is the fate of the victims of prejudice. . . ."¹ Individual or community thinking which is bound by prejudice and stereotypical reasoning is destined to cause harm to someone. Such thinking in the long run can do neither the individual nor the community any good.

No one likes to be put in a class where he does not belong, particularly one which is a discredit to him. Yet the casual thinker will conjure up just one idea when "homosexual" is

mentioned. He sees the flighty, effeminate character once called a "pansy" but now more often a "fairy"; and all homosexuals are so classified. This is as valid as to reason that all Negroes decrease the value of real estate, or that all Germans were followers of Hitler. The "fairy" type of homosexual represents far less than twenty per cent of all homosexuals; indeed, he may be no more than one per cent on a national scale. Yet all homosexuals are constantly being so classified. Most homosexuals resent this as completely unjustified, and most have little or no relationship with this element within their ranks.

Another stereotype is that all homosexuals are sex hungry and constantly predatory. While this number may be higher than the "fairy," it is still insufficient to warrant application to all homosexuals. There are sex-hungry heterosexuals, men and women of that division, who spend much of their time seeking bed partners with the opposite sex. Whether the percentage is higher among homosexuals is doubtful. But it is certainly no more typical of all homosexuals than of all heterosexuals. The great majority are able to keep their sexual desires within bounds. The Kinsey researchers found that ". . . for the males who actually have homosexual experience, there are never more than 5.2 per cent that have frequencies averaging more than 6.0 per week . . . (while) . . . 24 per cent of the married males have outlets that average more than 6.0 per week . . . it is apparent that outlets from the homosexual are definitely low."²

The third stereotype society has imposed upon the homosexual is that he is a degenerate, a bum, a parasite on the community. This is as false as the preceding two, and displays a marked ignorance of the high standards of community ethics practiced by most of the homosexual community most of the time. A student of history is aware of the civilization-changing contributions rendered by the homosexuals. Likewise, the homosexuals in America today are doing their share towards creating a prosperous and peaceful country, just as they have done their share in defending her during every war. There is nothing about homosexuality that predestines a person so afflicted to become a degenerate or unproductive member of the community. On the contrary there is much within the homosexual community

which can help elevate the individual homosexual and bring out creativity within him that might never otherwise have been manifested.

It can be recognized that among the varying factors which create a community parasite homosexuality is frequently present. But is it ever the only cause? One cannot help but ask, did anyone every try to understand this homosexual and so keep him from becoming a social outcast in the first place? But again, be it noted that such homosexuals are a very minor part of the great homosexual community; and to classify all homosexuals in this group is illogical, unjust and blind.

Besides these three main stereotypes in the public mind there are any number of prejudices developed in social thinking concerning the homosexual, or the community within which he moves. All homosexuals are effeminate; all body builders are homosexuals; all homosexuals are exhibitionists; all unmarried men over twenty-five are homosexuals; all artists are homosexuals; homosexuality precludes a person from being a good employee or good soldier or good statesman; all homosexuals are godless; all homosexuals participate in sexual orgies or would like to; all homosexuals are of unstable character; all homosexuals are immoral; all homosexuals are sinners; all homosexuals are generally incompetent in physical labor; and on and on, the list grows. Every one of the above prejudices can be refuted—but try to get the general public to believe this!

Just why the homosexual should bear the brunt of such prejudice will be our concern in Section V. Obviously, he is; and thus must carry this dual burden of being the object of stereotype and prejudice.

We should note in passing that such stereotyping and prejudice can lead to unjust laws; illegal police action; discrimination in employment, housing and education; loss of civil or military promotion; restricted use of such public facilities as beaches and libraries; and general ostracism by society—a society which in most cases has not taken the time to study the facts and to know the individuals involved.

“Prejudice and presumption breed contempt and hatred.”³ Only greater education and personal association will reveal the

difference between the real homosexual and the picture of him conjured up by an uncritically critical society.

A vivid case in point is the relationship of the military towards the homosexual. Anyone who counsels the homosexual has been asked by one or more of them whether he ought to tell the draft board that he is a homosexual. The wise counselor will try to guide the individual to make this great decision for himself.

I have never had much respect for the homosexual who used his homosexuality as a means of avoiding military service. It is my understanding that the United States was the only country which excluded homosexuals from military service during World War II, though, of course many, many more were unwittingly admitted than excluded.

Here is a young man between seventeen and twenty who finds himself away from home for the first time as he endures his required time of military service. These are the years of his most rapid sexual development, when experimentation comes naturally. He finds himself in an all-male group, wearing different types of clothing, and learning a multitude of new ideas. If he is ignorant of homosexuality, but willing to learn, he will find the opportunity to be taught. This introduction may be violent and so distasteful that he will react by having no further experiences, at least until he becomes a civilian. If the initiation is accompanied by a degree of love, he may go all out in his immaturity and end up with a dishonorable discharge. If he can mature fast enough, he may be able to maintain an outward appearance of acceptability and still continue his homosexual experiences.

In some cases, he is already a homosexual before entering the service and has learned how to adjust to it. He may play it safe and do nothing during his entire time in service; or he may seek out one meaningful association which may very well carry over into later civilian life. Or, again, he may find a happy hunting ground initiating the inexperienced and living it up as much as the situation permits.

But there are many inherent problems: If he is discovered, some of his companions may make life utterly unbearable

through ridicule, physical abuse, threat of official action, threat of blackmail or blackmail itself, assignment to menial duties, loss of promotion, sexual slavery, and anything else which unsympathetic, uncharitable, prejudiced mates or officers might devise. Just why they should react so towards one suspected of homosexuality is a field of study for the psychiatrist, who might find latent desires in every one of the tormenters.

The danger of court-martial, imprisonment, or dishonorable discharge is always hanging over the homosexual's head if he makes one false move. He is *drafted* into service; but if he misbehaves he can be branded for life. Is there not a moral point here? And what about the young man who tells his draft board he is a homosexual, and is still drafted, then later exposed for being a homosexual and punished? Is the military not more immoral than the homosexual in such action? Dr. Henry, in *All the Sexes*, discusses this matter thoroughly, and there is no need to repeat it here. I wish only to point out that many a young man has had his entire future distorted by the way the military reacted to the stigma of homosexuality.

Apparently, America's top military leaders have forgotten that armies composed of lovers fighting side by side have been among the most valiant in all history. The Greeks recognized this, and we see evidence of it in the friendship between Achilles and Patroclus. Fighters in the last war will recall similar instances when they were ready to risk all for the sake of a "swell guy." It was not loyalty to country or the commands of officers that made men offer their lives for each other—it was the love which had grown between them.

The homosexual who can adjust himself to military service will have no special difficulty in enduring his hitch. In fact, he may even profit by the opportunity of meeting new people and seeing new sights. But for many a homosexual, military service becomes one long nightmare of dread and suspicion. For the young man who "comes out" while in service, it is an almost overwhelming experience. The coming-out process is soul-shaking any time; but when encumbered by military life, discipline and lack of privacy it becomes a very pressing personal and moral struggle raging within an immature mind.

Just as the homosexual in military service is constantly under threat of a dishonorable discharge or imprisonment, so, too, his civilian brother constantly faces loss of employment because of his sexual nature. Donald Webster Cory lost a highly skilled job when his employer learned he had written *The Homosexual in America*. The political witch hunts of the early '50s are still too fresh in our minds to need repeating here. Men competent in every respect were nevertheless dismissed without a hearing, solely because they were accused of being homosexual; which, incidentally, is contrary to Executive Order 10450, but no one bothered to notice. On occasion the accusations came from unidentified sources.

Somewhere the fallacious idea arose that a homosexual was a security risk, because he might be blackmailed by the "enemy" into revealing American secrets. This is one of the foulest defamations of a minority group ever perpetrated upon the American people! One wonders just how much evidence the Federal government possesses that this has ever occurred? Again we raise the question: who was morally wrong, the dismissed homosexual or the one who revealed him in order to advance his own ambitions?

Dr. Henry writes, "There are undoubtedly security risks associated with the employment of homosexuals."⁴ The American Civil Liberties Union in a statement on homosexuality approved by its Board of Directors on January 7, 1957 included this sentence, "The ACLU has previously decided that homosexuality is a valid consideration in evaluating the security-risk factor in sensitive positions."⁵ Scott McLeod, American Ambassador to Ireland, when interviewed as the top security officer in the Department of State, in early 1954, as to whether or not homosexuals would be susceptible to blackmail indicated his feeling that this was self-evident.

In December of 1953, while speaking before a religious conference at Princeton University, George Kennan, chairman of the State Department's policy-planning staff under the Truman-Acheson administration and American diplomat in Berlin, Vienna, Prague, Lisbon and Moscow, spoke in opposition to the way homosexuals were being dismissed from government jobs.

He warned against those who sublimate their own sex drives by pointing a finger at others. Further he cautioned his listeners to be alert for a form of Philistinism that concerns itself with the morals of Federal employees. This Presbyterian layman also suggested that for Christians in the area of sex the greatest sin is that of intolerance and lack of charity and likened it to the first deadly sin.

The entire idea of a homosexual being a security risk is utterly without logic, Dr. Henry, the ACLU, and Ambassador McLeod notwithstanding. Just because two British men, Guy Burgess and Donald MacLean, (and perhaps Sir Roger Casement in World War I) turned out to be both homosexuals and security risks, the conclusion was drawn that all homosexuals are security risks. If this were true, some of our top brass and a percentage of our army and navy would have to be purged!

Logically, all that needs be done is remove the social stigma, obviating the threat of blackmail, and thus there would be no grounds for danger. If all the money and effort spent in hunting out and dismissing homosexuals from government jobs had been expended for national education on the problem of the homosexual, we would by now be well on the road to rehabilitating this portion of our society. But some there are who prefer to sacrifice human personalities and constructive careers to the big lie.

One of New York's prominent psychiatrists, Dr. Robert W. Laidlaw, was asked by the committee investigating conditions in the State Department if homosexuals were a security risk. He replied in the negative comparing the logic of such dismissal to removing a man just because he had red hair. He indicated that such action was a great injustice to the individual concerned.

World War II and the Korean War have vividly shown us that the homosexual is as loyal to his country and as willing to die for it as any other group in this heterogeneous nation of ours. I know boys who won the Congressional Medal of Honor, yet were and are practicing homosexuals. I know homosexuals who were so badly injured in combat that they will carry the scars on their bodies or in their minds for the rest of their

mortal lives. These fellows were among those who stormed every beachhead and crossed every battlefield of World War II.

From private to general, from submarine duty to thirty missions, they served their country as true Americans. They could have avoided induction by professing their "abnormality." But they had a job to do, like everyone else, and they did it! When I hear anyone charge that a homosexual is a poor security risk, un-American, or apt to betray his country, I deplore it. If every homosexual in the last war refused to serve, it would certainly have made a tragic difference in the final outcome.

In the annual report of the George W. Henry Foundation for the year 1952, on page three, we read: "Several men turned down opportunities for overseas employment for fear their records of homosexual activity might rise to haunt them. One individual consulted the office as to what jobs in private industry would be reasonably safe from what he feared were governmental investigation of all known homosexuals."

Again, one wonders how many hard-working men have been passed up for promotion or even dismissed because an ambitious fellow employee hinted in the effective circles that so-and-so was "queer." Employers do not understand the multitude of personal problems involved or the complexity of the situation. Thus, a qualified man or woman loses out just because he or she is said to be a homosexual. If he be a clergyman, he may be defrocked, or if a lawyer he may be debarred. And such a threat exists solely because he is a homosexual, or suspected of being one because somebody told somebody who said to somebody who reported to somebody that no homosexual could possibly do a good job at anything!

The parish pastor and the observer of the contemporary scene are both aware that loneliness and emptiness are two of the greatest burdens carried by individuals today. In this era of mass communication, seemingly endless entertainment outlets and increased leisure time, more and more people are plagued by these spectres. The sociologist might be able to tell us *why* this is so, but no one will deny that it *is* so. For the homosexual, it is an increased burden he must bear.

Already feeling rejected or unwanted by society, in constant

fear of apprehension, and confounded by guilt, the homosexual finds himself cut off from normal channels of friendship. His inability to be at ease with females, his desire to be different but still accepted, all push him deeper into the well of loneliness. For fear of revealing himself, he sits at home and passes up opportunities of making friends, or he seeks out the gay community, in the hope that here he will be accepted for what he is. But even in this artificial atmosphere he may be rejected, or he may be unable or unwilling to adjust himself to the demands of this world within a world.

He finds no enjoyment in dating women or spending an afternoon on the golf course in the company of fellow employees and their wives. He must constantly wear the mask of acceptability, always on guard lest he let a hairpin drop. He may react by throwing off all restraints and running wild; but even if he isn't soon stopped by the police, he will find that the life of a libertine also fails to bring meaningful relationships.

Dr. Kinsey has written on page 633 of his famous book, "There are some males who are primarily or even exclusively homosexual in their psychic responses, but who may completely refrain from overt relations for moral reasons or for fear of social difficulties. Left without any socio-sexual contacts, some of these persons have essentially no outlet, and some of them, therefore, are very badly upset."⁶

It is interesting to note that Dr. Kinsey finds that homosexuals have far less sexual experience a week than do married heterosexuals of the same background classification: 5.2% as compared to 24%! This leads the observer to conclude that the homosexual seeks out other homosexuals not primarily for sexual satisfaction but as a means of overcoming his loneliness. This point, I feel, is often lost sight of in legislative and police action. Those who think any gathering of homosexuals will soon become one big orgy are overlooking the role of companionship as more important to the homosexual than mere sex.

Most homosexuals are able to take loneliness as one more burden in their constant adjustment to life, recognizing that many heterosexuals are also lonely. For others it becomes so

oppressive that it may interfere with their day-to-day work. They miss opportunities for advancement, because they do not fit in with the management crowd or they have no wife to pour at the next employees' tea.

Just as the homosexual may fail to overcome loneliness in his job, so also he may fail at home. If he is unfortunate enough to have to live at home, because of obligations to his parents, or too poor to maintain a separate residence or too attached to his mother or she to him, then he is faced with yet another adjustment situation. In most cases, he has not told his parents that he is a homosexual, and so must continue to wear the mask at home which he has worn all day at work. No chance to relax and be himself here either—and thus his parents are no relief for his loneliness!

They wonder why he doesn't go out with girls. They keep asking when he is going to get married. They keep hinting for grandchildren to carry on the family name. They remind him that all his brothers and sisters are married and raising families. He has no opportunity to decorate or furnish his room in the way his inclinations lead; he must hide his bottles of bath salts or risk ridicule from his father. If he dares to dress as he prefers, he must go into a detailed explanation that this is the latest style.

He loves his parents and doesn't want to hurt them, but he cannot share his most personal of all burdens with them. He finds it unsuitable to entertain boys frequently at his home, and so misses out on their friendship. Again he retreats into himself and loneliness becomes his great companion—perhaps forever.

In the preceding section, while discussing the social emphasis on youth and attractiveness, I mentioned that growing old was a constant enemy of the homosexual. Just as the heterosexual reacts in different ways to this, so the homosexual adjusts himself. While under thirty, he ignores it; but as he nears forty, he feels he had better enjoy himself while he can still cause a head to turn his way.

The more mature will recognize his body as something more than a passport to a gay party and will take pains to preserve it.

On the whole, it is my observation that the homosexual takes better care of his body, inside and out, than does the heterosexual. He bathes more frequently, exercises more seriously, watches his diet more closely, has better posture and poise, is better groomed and dresses more meticulously than his heterosexual brother. But still he grows old. Oscar Wilde caught this in *The Picture of Dorian Gray*.

Now one can grow old and still retain an air of attractiveness. Gray hair is fashionable, even no hair at all; and as long as the waistline can be held to thirty-three, a man aged fifty-five or even seventy may still turn a head and gain admiration from a younger man. Most homosexuals do learn how to grow old gracefully with the help of make-up and constant body care. But it is still a greater problem for him than his "straight" brother, since physical appearance is so overly important to him.

Physical attractiveness, however, is a relatively minor problem of the aged. Economic factors, health, retirement, limited physical ability, isolation by others, and adjustment to approaching death are all of greater magnitude than how one looks. These are equally severe problems for the homosexual. If he has a partner in living they can grow old together, caring for each other in sickness and health, richer or poorer, and they need not fight to maintain their position in the gay society by physical attractiveness.

But most homosexuals grow old alone, facing the same economic and physical infirmities as the heterosexual. Since many have never married, they have fewer relatives and no children to care for them in old age, and so loneliness continues into old age and on to the grave for many of them.

Blackmail of homosexuals has already been discussed. Let us now return to it in greater detail as we consider the civil liberties of the homosexual. Yes, he is guaranteed the same rights and liberties and opportunities as any member of a minority group. But too frequently, these rights are denied him, because "he is an unfit member of society anyway."

As long as homosexuality is a social stigma and a moral reproach, the blackmailer will have a lucrative field. One might expect that, as the homosexuals themselves become more bold,

there would be less opportunity for the blackmailer. But such is not the case. First, it is easier for a blackmailer to latch onto a victim; and, at the same time, the potential number of victims is increasing. When our population becomes the victims of witch hunters, and it is unpatriotic to disagree with a Congressional committee, blackmailers thrive. As long as the FBI accepts testimony from unrevealed informers, the homosexual is not safe from the blackmailer. Again, where is the moral issue in this case?

Is it moral, for instance, to use a lie detector on Mr. A. to see if he qualifies for promotion in his job and, when the test indicates a presence of homosexuality, to use such information to Mr. A's detriment?

Dr. Henry devotes five pages to an examination of case studies of homosexual victims of the immoral blackmailer with one person reportedly paying out \$85,000 to buy silence.⁷ Who is more immoral here, the homosexual or the one who feeds on his affliction?

Blackmail exists on all levels, even among fellow employees, each trying to get the next top job. It is also on the community level, with police chiefs who want to impress the good citizens at election time by arresting all perverts, degenerates, queers, street walkers, and known moral offenders. The New York City police have even gone so far recently as to arrest anyone walking through a public park after hours, even though the person may merely be saving steps to get to his subway!⁸

The civil liberties of the homosexual are time and again trampled into the mud of a back alley or the dust of the police line-up. Entrapment cases in some of our major cities are now common police practice. Police brutality, false arrest, false imprisonment and inadequate legal counsel occur too frequently to the homosexual to be accidental. Since all strata of society look down upon the homosexual, since he has already been condemned by society without a trial, since no one will dare sully his own reputation by coming to his defense, the police and the courts have a free hand.

The American Civil Liberties Union is one voice which has concerned itself in this situation—not because it has any affinity

for the homosexuals, but because it seeks to protect the civil liberties of all Americans, whether they are homosexuals or Puerto Ricans, housewives or murderers. Their official statement on homosexuality in 1957 contains the following:

"In examining some of the cases that have come to our attention, however, we are aware that homosexuals like members of other socially heretical or deviant groups, are more vulnerable than others to official persecution, denial of due process in prosecution, and entrapment. As in the whole field of due process, these are matters of proper concern for the Union, and we will support the defense of such cases that come to our attention.

"Some local laws require registration when they enter the community of persons who have been convicted of a homosexual act. Such registration laws, like others requiring registration for persons convicted of other offenses, are in our opinion unconstitutional. We will support efforts for their repeal or proper legal challenge of them."⁹

And one wonders about the many other cases of which the ACLU is unaware!

I have spent hours in social-action seminars listening to every conceivable subject discussed under civil liberties, from passports to housing, but I have yet to hear the civil liberties of the homosexual even hinted at. Either our church people are totally unaware of the plight of the homosexual, or they are not sincere in their cries of civil liberties for all God's children.

Our churches are constantly aware of the problems of the minority groups in America, and it is true that all of us are members of at least one such group, but the homosexual community is a minority group which receives little sympathy from the courts, less than a passing concern from the churches and no understanding from the public.

Prior to the publication of this book, I presented a résumé of it to the Social Action Committee of the New York City Association of the Congregational Christian Churches. Though every member was sent a copy ahead of time, and informed that a discussion of it would be on the agenda of the next meeting, less than half the committee was present on the day it was discussed. Those present were reluctant to disseminate my

report to their fellow clergy in the Association or to do anything other than table it for further study at some future date.

"We are involved with integrated housing now and ought not to get involved in too many things at once," was the response of one member. Such was the reaction of one of the more active and courageous social-action groups within American Protestantism today when confronted with the question: What is the Church going to do about the homosexual minority?

It may, indeed, be just at this point that modern Christians are most at fault in their treatment of homosexuals and other supposed "undesirables" in society: they no longer even pretend to have the welfare of the oppressed at heart but flagrantly persecute them just because they are "different," or because their standards of behavior represent a threat to the security of the accepted patterns. Thus they act unashamedly on what in the end amounts to sheer self-interest, and will not even listen seriously to the discussion of the Christian principles involved.

These six areas just considered create personal problems for the individual homosexual and raise social issues of increasing magnitude. Who will dare say that the homosexual freely chooses to be a homosexual in the face of these overwhelming burdens?

Let us catch our breath at this point before going on to discuss even greater burdens, recognizing, of course, that any one of these may be considered *the* most difficult for the individual homosexual. As I observed at the outset of this section, most homosexuals are carrying a combination of these burdens simultaneously.

The hypocrite has long been condemned by society and the Church, and hypocrisy is a loathsome thing. In Luke 12:1a, Jesus says to His disciples, "Beware of the leaven of the Pharisees which is hypocrisy." I am not debating the merits of this, only pointing out that it is so. Yet when society condemns all homosexuals *per se*, it forces them to wear a mask (the transition of the Greek word for "mask" into our present word "personality" is interesting in this connection) on the job, in military service, to church, at home (other than his own castle),

in the neighborhood supermarket, and so on. Thus, all homosexuals become hypocrites (actors?), pretending to be something they are not. Is it more immoral to be a homosexual than a constant hypocrite? Society forces the latter!

In Dante's *Inferno*, hypocrites are found at the midway point of the eighth circle along the descent into Hell. But perverts and sodomites are not as severely condemned, being listed in the seventh circle.

If the homosexual has a job where he will be accepted for what he is, then he can dare to drop his Janus mask. But most homosexuals are not so employed, and thus they continue to hide behind hypocrisy while in the company of their fellow employees, their families, their fellow church members. Yes, sometimes even before the mirror the hypocrisy goes on!

On the evening of May 16, 1952, forty-three male homosexuals gathered in a New York City apartment to hear an address by a young clergyman on the spiritual approach to homosexuality. Donald Webster Cory was instrumental in assembling this group for one of a series of meetings held shortly after the publication of his *The Homosexual in America*. I have obtained a rare eight-page copy of the minutes, known as the "Minutes of the Fourth Meeting," parts of which are presented here, and others in Section IV. The following statements are quoted to illustrate this matter of human adaptation being complicated by the necessity of hypocrisy:

"8th Guest: 'I would like to point out that the wearing of a mask is not peculiar to the Church. You encounter poses in all walks of life. In your home, at your job, in your social world.'

"9th Guest: 'In my job it makes me unhappy that I am required to pose as a heterosexual.'

"10th Guest: 'In the ideal fellowship, we should never have to wear a mask. We should accept each other, no matter what his sex personality was or is; but we do not have an ideal fellowship. We can all help towards this ideal, but we have to work within the game of things as they are now.'

"12th Guest: 'It seems to me that if society can be made to

see that the homosexual is a desirable person and is not sick, then it can accept him. But the constant use of a mask makes it difficult.' ”

Thus, another burden is added to the life of the homosexual. If he is a hypocrite in one thing, how easy to be so in another! But he does not choose this role; it is bequeathed to him before he is born and fastened on no less securely than the iron mask of the prisoner in the Tower.

Where can the homosexual ever find escape? (Jesus said: “Come unto me all you who labor and are heavy laden, and I will give you rest.”) Society is ignorant and unwilling to permit him to unmask. The Church is blind and unsympathetic. The masquerade never ends. He cannot cease being a homosexual, so he retreats deeper into personal loneliness and self-exile or joins the homosexual community for what it may offer. Or he may become a paranoia case.

After the famous “Mad Bomber” affair in New York City, Dr. Ralph Kaufman, chief psychiatrist at Mount Sinai Hospital, said, “In the case of paranoia . . . the process most frequently starts out in a man with an unspoken homosexual wish. . . . But such desires are forbidden by society and such thoughts are disastrous to peace of mind, so the human mind protects itself against horrors by a process called ‘projection’ . . .

“I have a homosexual desire toward that man . . .

“This is horrible, I can’t do that.

“I hate it. I don’t love him.

“I hate the man.

“He hates me. He persecutes me.

“That’s why I hate him.” ”¹⁰

If society will remove the “horrible” stigma of being a homosexual, and let the mask be dropped, perhaps we can save some future paranoia cases before they have gone so far. Church of Jesus Christ, come and be society’s leader!

A young man is thinking about marriage. The girl is willing, and exciting plans are being made. It is the thing to do, society expects it. The couple comes for premarital counseling to their pastor. They begin to talk about sex and sex adjustment. The

young man remembers his homosexual experiences at college or during military service or at summer camp or at the weekend convention, and he begins to wonder about himself.

Can he tell his fiancée? Can he tell his pastor? Ought he to do so? Will a wife be able to drive such inclinations from his mind? Can he marry her and still visit Bill on occasion? If he tells her, will she break the engagement, or will she feel she can overcome any competition?

Will the pastor go ahead and have the wedding, knowing the boy is a homosexual, in the hope that the girl can prove he is not? Who can advise the bewildered youth? The local minister is usually incompetent; he wouldn't recognize the situation if it stood in front of him. At best, he might assume that all the boy needs is a healthy wife. Will a marriage clinic be more helpful?

If our searching young man goes to contemporary books on premarital counseling and sex education, he will find little mention of his problem or that he is so condemned he would not dare tell either wife or pastor. He enters into marriage a hypocrite, loving his wife but knowing they will never fully be able to satisfy one another sexually.

If he tells the girl before marriage in the hope her love is strong enough to accept this handicap, he risks the chance of her scorn and her broadcasting of the knowledge all over town. Job, parents, social position, church membership—are all in danger if he dares drop the mask even to the one he loves. But ought one to enter into marriage with such a secret withheld from the other party?

Though his burdens are many at this point, this homosexual is better off than the family man who late in life discovers he is a homosexual. He has a wife and a couple of children, all of whom he loves dearly. He is at that time in his career when he is earning the highest salary he may ever expect, and certainly wishes to do nothing to jeopardize it. He has a comfortable home in a residential community, is a respected member of the country club, church, and community. He may even be a Boy Scout leader, president of the local Kiwanis this year, and chairman of the forthcoming New Year's Eve Ball. To all outward

appearances, he is set in life, he has arrived, and now he can enjoy watching his children grow up and seeing them happily married.

Then the bombshell explodes! Something occurs, usually unnoticed over the years, to bring his latent homosexuality to the fore. He finds himself reading homosexual literature and being excited by attractive young men as he passes them on the golf course or brushes against them in the office elevator. His eyes are no longer on his wife when they go to the beach, and he makes a daring week-end trip to a resort known for its hospitality to gay boys. He may never fully become aware of what's wrong with himself, but the physical side of his marriage has changed. His wife may suspect another woman, when in reality it is a man, possibly one young enough to be her own son.

Our middle-aged man begins to find more pleasure in the company of the homosexuals than in his own home or social set. He begins to discover other family men of his own station who are also gay. If he can enter this fellowship, here at least he may be a bit at ease, since he can introduce them at home without suspicion and join them on occasion at the clubhouse showers.

But only heartbreak awaits the man who falls in love at this time with another man. Should he divorce his wife or let her divorce him? Should he continue to live with her while being unfaithful to her? Should he tell her? How does he explain all this to a teen-age son? Or does he give up the man he loves, turn his back on the homosexual life, and return to a full family situation? The question is: *can he?* He has tasted of another life and may never be able to spew it out.

In fact, since he has come out late in life, he may go off the deep end trying to make up for lost time in the mad whirl of gay living. He has a new sports car, ready cash, a summer cottage—all conducive to entertaining friends. Expensive gifts, liberal cash loans, and business assists may help in assuring himself a supply of congenial young boy friends.

For a while, he will be able to fool his wife. After all, she is involved with house, servants, children, church, garden club, and the University Women. And they do sleep in twin beds now.

But sooner or later something is very apt to happen which might easily tear the family asunder, bringing shame upon them all—perhaps leading to divorce, financial ruin, ostracism, suicide.

“Get married!” has been the dictum of parents, Church and community to the young person who has reached sexual maturity and is beginning to run around. They are giving the same advice to the homosexual who seeks guidance. If the counselor is recommending that the homosexual marry a member of the opposite sex, in the mistaken belief that this will “cure” him, he is only doing a great injustice to both the homosexual and the proposed mate. Such a union will not cure a real homosexual, though it may keep him from overt expression of his sexual desires.

A much sounder solution is for the homosexual to form a union with another homosexual of the same sex, in the hope this will keep them both out of trouble, permit them to become constructive members of society, and to find some degree of true love. Sometimes it works; sometimes it does not.

A marriage so easily begun can just as easily be terminated. No problem of divorce proceedings—just pack your bags, divide the wedding presents, and walk out. Unless the marriage is based on more than sex a third person will appear to lure one of the parties into a new bed relationship. Since there is no common bond of children, something else must be found to hold this union together.

But if the love of the two is strong enough to overcome everything else, then the marriage will succeed and they can spend the next twenty or forty years together “till death do us part.” But they begin with two strikes against them. The gay society is a promiscuous society and apt to tear them in twain. In addition, heterosexual friends may refuse to accept this relationship, or the boss may become suspicious or the landlord prejudiced.

Just as a man and woman must have common interests and each be willing to go sixty per cent of the way in making their marriage work, so, too, for a pair of homosexuals. A meaningful religious association can be the cement which binds such a union

together, just as in heterosexual marriages. This point will be discussed in detail in Section V.

Homosexual unions have failed for as many reasons as heterosexual ones. But, likewise, a great many have succeeded. Just as society hears about divorces but never about happy marriages, so the homosexual community hears about the many separations and knows very little about how many male or female couples are living quietly and happily together.

Another type of homosexual union is between a male and female homosexual. Again, many of these have failed to work, for one of numerous reasons. But on the other hand, no one really knows how many have succeeded in bringing a degree of love and stability into two if not four lives. Here each partner knows the other as he or she really is. It is a marriage of convenience, with a real marriage license and frequently the Church's blessing. They may or may not have children, but each is free to continue in the gay community.

A meaningful relationship with another such couple may continue over the years, spending vacations or week ends together—husband sleeping with husband and wife with wife. This is another form of the homosexual's adjustment to society and another display of the mask. Whether or not a clergyman should have united such a couple in the first place is another matter.

Homosexuals are no more religious or nonreligious than any other section of our population. Some are devoted church members, and others are the personification of Satan himself. In the next two sections, I will discuss why homosexuals are not more active in the church; suffice it to say here that, like every other minority group or cross section, some are sinners, some are saints, but most fluctuate in between.

Therefore, this next problem may be of no concern for a good many homosexuals, yet for others it is the most pressing of all. Simply stated, it is this: "Can one be both an overt homosexual and a Christian?" The last word is used here in the fullest sense.

God alone knows how many tormented individuals have wrestled with this soul-shaking question! Where does one go for help? Most pastors are utterly unprepared to give any an-

swer at all. All church dogma will utter a resounding "No!" Wives, parents, friends, even the homosexual society itself have never provided an answer. My heart aches at the number of sincere young men who have literally sobbed out the above question, only to find a void in place of so needed an answer.

But let us discuss here the young man raised in a Christian home, a member of his youth group, a church member. Perhaps he sings in the choir or ushers or serves as an acolyte. He believes in Jesus Christ, Holy Scripture, the Sacraments, and the teachings of his denomination. He has accepted the Christian life as *the* life for him, and he expects to continue as an active member of the church. As he grows older and earns a better income, his giving to the local church increases. If he gets married, he wants it to be by the church, and his children will be baptized into the Christian faith. He participates fully in the mystery of Holy Communion, reads his Bible, has family prayers, and in all ways is attempting to be a dedicated Christ-follower—the type of young man all pastors would like to see more of in their congregations.

But somewhere along the way our young man becomes an overt homosexual. How or why is not our concern here, simply to note that now he is such. He has survived the shock of recognizing himself for what he is, and has learned to wear the mask of hypocrisy before his fellows. He soon finds he cannot free himself from homosexuality short of complete mental collapse. For the first time in his life, he may find happiness through the gay community, and he doesn't see why he should have to surrender such happiness. Indeed, he may even find true love with all its blessing through homosexuality. Not only is he unable to free himself from it, he does not wish to do so.

Yet he likewise does not wish to surrender his Christianity. In fact, he needs it more now than ever before! When he reads Psalm 139:23,24, he squirms inwardly and wonders. He listens to sermons, he reads religious books on sex and finds no guidance. He may even pray to be freed from the chains of homosexuality and when they do not drop, he rebels against prayer. He finds the Church reactionary and indeed an oppressor of the very minority group of which he is now a member. Pseudo-

Christian cults may claim his attention as he seeks to find somewhere in "religion" a solution to his ever present crisis. But day after day, the problem is with him. He may lessen his church activities, even become hostile to religion.

For others the issue is avoided by just not thinking about it or by ceasing all religious activities with the dictum: "If the Church doesn't want the likes of me, then I don't want it!"

The next time a pastor goes over his membership list and wonders why certain young men are no longer participating, he may very well find this is the reason. It may not be a problem for the majority of homosexuals, but for a minority it may become the most terrifying of all. After all, the grave, eternal damnation, Hell, expulsion from the Holy Table, and a good many other punishments have historically been the attitude of the Church toward the homosexual.

The last problem of homosexuals to be discussed is a combination of two already noted, but an example in which the sum is greater than its parts. Combine the problem of loss of employment with the previous one of the Christian homosexual (or should it be the homosexual Christian?) and we begin to understand the plight of the Christian clergyman who is also an overt homosexual. All the ramifications are at work in his case. In addition he might be defrocked, driven out of the community, bring shame upon his profession, undo all the good work he has done for the Church over the years of his ministry, and be a very bad example for all the young people of his parish. He may not ever get another church once the mask is torn from his face.

There are two kinds of ministers who may find themselves in such a dilemma. The more tragic of the two is the married man with family and established position who late in life discovers his latent homosexuality. He has no contacts with the homosexual community, he knows of no other gay clergy; indeed, he may suppose he is the only one in the world. But the problem is extremely acute, and he prays and searches Scripture and silently cries out in his misery. Maybe he makes contact with one or more homosexuals while keeping his identity secret. This will not solve his dilemma, however, and usually only complicates things for him.

The other type of homosexual clergyman is the young man who discovers, prior to Ordination, that he is a homosexual. Again, how he came to be one is not our question here. He is, and he knows he is. Yet he is prepared for full-time Christian service and seeks to climax his seminary work with the Rite of Ordination in his home-town church.

Can he dare confide in any of his seminary professors? Or in his seminary classmates? Indeed, it may very well be that he has had his first overt homosexual experience in the seminary dormitory, and finds himself amazed to discover how many of his fellow ordinands are also homosexuals. As he becomes more mature in the ways of this new life (usually more than a three-year process) he may begin to suspect some of his professors, since he notices how they continually drive themselves in academic pursuits, spend many hours in the office away from their wives, select certain students each year to be their protégés, or harass some male members of the class.

As he continues his seminary studies he ponders this strange relationship of homosexuality and Christianity but fails to find any answer in *The History of Religions*, *The Letters of Paul* or *Christian Ethics*. He may make so bold as to bring up the problem in a discussion class or in a term paper, only to receive outdated or glib remarks from a professor who either is incompetent to discuss the issue or doesn't want to.

He discovers that each of his fellow homosexuals in seminary is likewise concerned with the problem, and each is solving it in his own, yet unsatisfactory, way. One gets married; one refuses to think about it and keeps busy on his Master's; another decides he can always wear the mask successfully; another wonders if he ought to apply for Ordination after all. Our particular young man solves his by constructing a theology that excuses homosexuality as "a thorn in the flesh," and goes on to establish a relationship with a male choir director from the school of sacred music; and so together they take a church.

But the paramount problem remains unsolved. Even if one can be a Christian and a homosexual, can one dare to be a *clergyman and a homosexual?* We will search for an answer in Section V.

Admittedly, the group confronted with this problem is much

smaller than the other specialized groups within the gay community we have considered, such as the boys in military service or those growing old. But it is none the less a never-ending, soul-sickening experience for some homosexuals, and most certainly has considerable social implication.

Society's problems

The problems of the individual homosexual can never be separated from the problem of homosexuality as a social phenomenon; for in a world which is by God's design a community, there can be no wholly "individual" problems. Furthermore, we face in society the same basic conflict that we have observed in the experience of the individual. If one member of society is in turmoil, then there is turmoil within the whole society; if one member of society is not free, then society is not truly free. Here, then, are a dozen problems confronting society because of the presence of the homosexual in our midst.

He does not like these social problems any more than does the heterosexual, for the homosexual knows he must live as part of society and share its atmosphere. But what can one do about correcting or eliminating these social discords? First we can recognize their presence. For each of these has the potential of exploding into an issue fraught with numerous social implications and interlocking complexities.

It should be evident by now that the ramifications of homosexuality are as unlimited as the ripples begun by a pebble tossed into a tranquil pond. No one, heterosexual or homosexual, knows what results will be forthcoming because of one homosexually troubled person in our society. Not a few atrocious crimes have stemmed directly from homosexual behavior.

Of far greater social magnitude, however, are the unhappy lives which most homosexuals must live. One spends so much time wearing the mask that his efficiency as a constructive member of his business or profession or home or community or church or family is lessened. He worries, is irritable, and at times behaves as if he doesn't care who knows what he is. In short, he is very apt to be without peace of mind, tranquillity of

soul or ease of conscience, and projects this insecurity into the social matrix.

According to Gross, "As long as society continues its indiscriminate ostracism and condemnation of all homosexuals, it must continue to endure the loss sustained by preventing them from making their maximum contribution to the common good."¹¹

For some homosexuals, leisure time is entirely consumed in the pursuit of other homosexuals through the labyrinth of gaiety. His extra dollars may be going for gay publications or costumes, or undesired beer, or to keep a younger man, rather than for socially constructive endeavors.

An employer knows that an employee who has one hand tied behind his back automatically has less efficiency. So, too, with the homosexual. He must constantly be holding the mask in place, appearing "normal" in every way, when all within him cries out to rebel. This may, in turn, decrease his contributions to the commonweal until he learns to live with his handicap.

The spiritual growing up of an individual is much more important to organized society than his mere physical development. A man of twenty-five may be more immature socially than a boy of seventeen. Why this can be so is not our concern here. But let us note the effect of immaturity on the organized community.

Responsibilities are not met, opportunities slip by, creativity is never developed. One or more lives are harmed if not blighted because an individual never learns how to walk with head high, eyes forward, mind constructively occupied, hands at work, and a self-assured stride. Instead, life's journey is made in the shadows, the person not knowing how to become a meaningful, constructive member of a society which appears not to want him anyway.

"Society encourages heterosexual relations, but it is vigorous in its condemnation of those who fail in their attempts to establish them. Failure is likely to result in a reversion to previous habitual modes of gratification."¹²

Whether homosexuals are socially more immature than any other minority group within our culture is problematical. The

relationship between immaturity and homosexuality is another area where further study might prove helpful. Does lack of maturity contribute to homosexuality, or does homosexuality delay maturity, or is there no greater instance of immaturity here than in the heterosexual? My observations would sustain the last. For we must recognize that many a heterosexual never "grows up" either, never takes a meaningful place in society. But how many make up *many*?

In the meantime, the immaturity of many homosexuals dilutes the character of the community in which they live. In Section V, I will have some suggestions about how the Church can deal with this immaturity and so benefit both the individual homosexual and society.

Of considerable social consequence is the factor of hypocrisy so manifest in homosexual living. Not only does it decrease the efficiency of the individual homosexual, not to mention his personal happiness, but it opens the door to even greater falseness throughout all society. In this respect, the homosexual community becomes a Pandora's Box which infects society with something far more undesirable than abnormal sexual relations.

For hypocrisy doesn't just stop with the wearing of the mask by the homosexual. It appears in regular business relationships, in family life, in academic pursuits and sports events, and soon permeates every phase of life. A society honeycombed by this evil of hypocrisy is foredoomed to fall of its own unstable weight. Yet society compels the homosexual to wear the mask, thus forcing him to play the hypocrite, thus forcing him to undermine the stability of society itself.

None of us wishes to live in a society of false faces, yet each of us is guilty of creating such a scene by forcing the other to play the hypocrite. How long can a false-face world endure? Grow? Serve Christ?

If such were possible it would be to the credit of the homosexual community, I am confident, to measure its services to society against any other minority group in America today. Though crimes are frequently committed by those who are homosexuals, and often homosexuality is the motive of the crime, nevertheless the greater majority of homosexuals are

honorable citizens who break only one law—the law that assumes all people must be heterosexuals.

But that one breach is enough to open the way for the blackmail. Like hypocrisy, blackmail spreads from the homosexual to all of society. A criminal may begin his career by blackmailing a homosexual because he is a vulnerable victim. But does his nefarious work stop there? Even if homosexuals were the only victims of such ruthlessness, it would still be a factor undermining stable society. The presence of one blackmail in our community, regardless of his victim, makes for instability and decadence. The implications are unending!

Again, like hypocrisy and blackmail, civil liberties are jeopardized for all of us when those of any minority are invaded. The loss of civil liberties by a single person is of grave import to all of organized society, though the magnitude of such a loss is seldom recognized until too late. Our civil liberties, guaranteed by the Constitution and Bill of Rights and interpreted by the courts, stand as a mighty dike between law and order and mob rule. But a breach is made when one homosexual is denied counsel, or convicted on staged evidence, or arrested without a warrant, or manhandled by police.

Does the endowed unalienable right of the "pursuit of happiness," proclaimed in the Declaration of Independence, include sexual license? Before one quickly replies with an unqualified "No," let him think through the implications of society-dictated morals and a definition of happiness. In any event, one recognizes that the homosexual's rights are protected under Amendments IV, V and VIII in the Bill of Rights.

The price of liberty is eternal vigilance, and this means being aware of the homosexual's right to liberty also. While at present this social problem caused by the homosexual in our midst is not as great as the other problems being considered here, its potential for social destruction is unlimited. Or, to be more precise, it is limited only by the degree to which the heterosexual community is willing to see that the civil liberties of *all* Americans are respected and assured. For the Constitution guarantees them to heterosexual and homosexual alike without discrimination.

The American Civil Liberties Union is aware that police entrapment and third-degree methods used on vulnerable homosexuals are a direct danger to all of society, because they can be practiced on other citizens also. This is true of any breach of police power which is not immediately checked. And if the homosexual loses his civil liberties, which minority will be next?

People who are left-handed may some day be thought of as queer; or those who drink vodka may be considered security risks; or anyone who does not conform to someone else's standards may find himself the victim of a hostile community. The wall of civil liberties is being subverted by the mistreatment of the homosexual by the police courts, military, and governmental agencies. Once the civil liberties of any citizen are tampered with, where does the invasion stop? Who is next?

In an enlightened consideration of homosexuality sometimes carried on by homosexuals themselves or by other concerned groups the most frequently aired social criticism of the homosexual community is the seduction of minors. Many a homosexual himself sees this as the worst feature of homosexuality, and it is certainly the most offensive as far as society is immediately concerned. Again, no study has ever been made concerning how frequently such seduction occurs, or how many men became homosexuals because at one time in their youth an older male induced (or forced) them into performing a sexual act. That it does occur is common knowledge and some young lives are thereby permanently warped. Most homosexuals, however, were not seduced by an older man as their initial entrance into the community.

It is my observation that this very vulnerable point of homosexual behavior, one which certainly has no justification for being tolerated, is all too often held up as *the* example. When the word "homosexual" is discussed this is the scene most often mentioned. When the evils of the homosexual are preached or legislated against, this is the crime held in mind as typical of all homosexual behavior. A little thinking can restore us to saner ground.

On occasion, we hear of a childless couple who kidnap another's baby, but we therefore do not brand all childless couples

as potential kidnapers. On a numerical basis, if all homosexuals were busy seducing younger men—"boys" is the usual stereotype—there wouldn't be enough teen-agers to go around.

Let us also be aware that, just as in heterosexual rape, the one "raped" is frequently the aggressor, so too, this may be true in a homosexual relationship. On the streets of our major cities one spots many a "wise" teen-ager being as seductive in clothing and mannerisms as he knows how, in an attempt to be picked up by an older man.

One might also note the influence of others besides the older homosexual. Again one wonders how many times nineteen-year-olds initiate sixteen-year-olds, or vice versa? Certainly there are many instances of men in their twenties and thirties who were seduced by teen-agers.

There are sufficient publications, from great novels to horror comics, available to the inquisitive teen-ager that arouse erotic feelings. The flow of physique photos and homosexual pornography, not to mention toilet-room art, is so prevalent today that if a boy of high-school age has not seen a picture of a nude male he is indeed living a sheltered life.

Just a word about negative reactions. With the very great stress on male-female relationships in our culture by movies, TV, radio, books and all other media, one can but wonder how many young men get so fed up with this overpresentation of the female as sex personified that they turn to the male in an act of rejection or clandestine adventure.

Certainly the older homosexual has been guilty of luring younger men into the gay life. But other factors have also been at work. No one has ever said just how many young men are seduced by older homosexuals each year, so we have no idea of the magnitude of this socially undesirable act. But undesirable it certainly is.

How many male homosexuals eventually marry a woman and have a family is another question so far without answer. That many do not is quite evident. I do not subscribe to the philosophy which says there is a man for every woman and a woman for every man. Sometimes there are more than one for each, and sometimes none at all.

But the fact remains that some male homosexuals do not marry a woman who would like to marry, and thus some women are never married. The number of maiden ladies in our population increases because of the presence of homosexuality in our community. No fault of the girls—the men were just attracted to other men. Let the sociologists tell us what social implications are created by an increase in unmarried heterosexual women, but certainly they are present.

By the same token, there are all those children left unborn. More will be said in this regard in Section V. But let us note here the potential loss to society of great personages, not to mention labor force and consumers and soldiers and Church members because thousands of our men today are not having children.

The family remains the basic unit of society, and the home is still the bulwark of law and order. Anything which undermines these is a potential danger to organized communal life as we know it. Homosexuality does just this, for reasons already pointed out. Established homes may be split asunder by the appearance of homosexuality in one of the parents; or if a child is revealed as a homosexual the entire family relationship is strained, perhaps shattered beyond repair.

More and more men and women are living alone, without the guidance and constant help of a mate. Who is to care for them in sickness, to help carry their day-to-day burdens, to laugh at their jokes, and to bring love into their routine lives? Some fortunate homosexuals succeed in establishing a home atmosphere by living together, but most are never able to do this. The stable influence on society of home and family life is thus weakened, because many homosexuals do not have such an experience once they have left the home circle of their early youth.

The potential social magnitude of this situation seems to me second only to the loss of civil liberties. The home life of the homosexual is a neglected area of concern, except by the lonely one crying out for a stability which he is unlikely ever to find.

There are many and diverse factors which work to destroy home life, homosexuality is only one of them. As in most of the others, the tragedy can be overcome if the love of the two

parties for one another continues indissoluble and the resolution to maintain a home life is unbreakable.

One cannot help wondering how many "incompatible" divorces have an element of homosexuality at their base. Likewise, one wonders how many divorces might have been prevented if pastors had better knowledge of homosexuality as a family problem, and if the great shame now associated with the word could be decreased.

Most minority groups at one time or another get a persecution complex. The homosexual has a habit of feeling sorry for himself and then rebelling against organized society, because he sees himself as a whipping boy. He recognizes himself as an object of prejudice, and is apt in turn to become prejudiced in favor of homosexuality.

At the very beginning of this section, we noted some of the prejudices held by society towards the homosexual, attitudes which might be termed "group libel." Let it be noted here that this is also a festering problem for all of society, for prejudice has no place in a constructive social pattern. Like blackmail, hypocrisy and violation of civil liberties, once prejudice seeps into a community's thinking a dangerous cancer has appeared. First, the courts or the police or the church or the employer becomes prejudiced against the homosexual; then it will be another undefended minority group, and then another. Worst of all the atmosphere is such as to preclude intelligent consideration until all prejudices have been shown up for what they are.

Where does this insidious prejudice stop? What terrifying damage it is able to do before it has run its course! Jobs are lost, homes broken, persons falsely arrested, public feelings aroused into mob passions—these are the results of prejudice let loose on a single homosexual. Not only does one man suffer, but all of society. A man's loved ones, the institutions with which he has been associated, the causes he has championed, are all beclouded.

Press and pulpit, courtroom and barroom are now conditioned to "try" another offender of public morals. Our society is in danger of destroying itself not by dropping H-bombs but by giving fuel to an all-consuming prejudice.

Condemn him instead of love him! Damn him instead of understand him!

The number of public servants necessary merely to care for citizens who can no longer care for themselves is increasing yearly. More personnel is needed for our ever-growing mental and penal institutions, and this increases the tax burden on those who are on the outside of such institutions. That the mentally ill and criminally inclined must be institutionalized is not under consideration here. What I am stating is that the presence of homosexuality in our community yearly adds more persons to both our mental and penal institutions. This makes for a double strain on society—the loss sustained by the community when such people are taken out of productive society and the expense of caring for them.

Here is a young man of twenty-seven with a college degree in finance, a successful business man creating new markets for new products which serve us all. He is fast climbing the ladder of promotion within his company, because he has what it takes to educate the buying public to accept new labor-saving devices. But our supersalesman is also a homosexual, one who finds his greatest release through sodomy. After one indiscreet moment, he is apprehended, tried, convicted, and sentenced to seven years in a state prison. Needless to say, his problems are many, but society also has some heaped upon it because of this one event. A taxpayer must now be supported by other taxpayers; his talents are not available to industry or public. Remember, he is not an isolated instance but one of thousands in today's America.

"With few exceptions, the laws dealing with the sex variant have little therapeutic value. If he is apprehended because of what is legally regarded as a sex offense, his reputation as a citizen is likely ruined and neither he nor society is benefited by his segregation. This condition will continue until society provides a new type of treatment which combines the desirable features of occupational, psychiatric and institutional treatment. Experience has demonstrated abundantly that confinement in penal institutions is likely to make the sex variant a less desirable citizen by the time his term of imprisonment expires."¹³

On the humanitarian side, someone should undertake a study of how many homosexuals have been falsely or unnecessarily confined to such institutions in the first place—all at public expense.

How often we preachers have used the cliché, "No one wants to live in a community where there is no church." This presupposes that, where there is a church, there will be those who are attempting to live their lives by the standards practiced by Jesus Christ. The general assumption is that the more Christians in a community, the better the community.

Conversely, we might say that anything which reduces the number of Christians in the community—except for Judaism—is bad for the community. Here the Church itself is guilty!

For the Church continues to drive from its doors the homosexual who is seeking spiritual help in a bewildering and soul-shattering journey through the labyrinths of abnormal sex. Pilgrim traveled a no more difficult road to the Holy City than does the homosexual. Many a young man who might otherwise become an active Christ-follower finds his way blocked by his homosexuality. Either he feels unworthy, or he feels the Church does not want him. The Church certainly does not want the likes of him, he may believe, until he ceases being a homosexual—which he can never do. Thus, another soul is lost to the ways of Christ, and the community is weakened thereby.

To be sure, thousands of homosexuals are active church members, and hundreds more join every year and enter its ministry. But this is a small part of those who are not being reached by the Gospel. Call it being "redeemed," or "saved," or "born again," or any other term; the Church is passing the homosexual by, if not rejecting him outright. What a wonderful harvest awaits that church which will provide a valid ministry for the spiritually starved homosexual! The Church of England has now recognized this, and is creating pastorates with that purpose in mind.

How many a young man or woman has led a life of spiritual nonexistence because homosexuality was a barrier to finding the love of Christ? Not only does this individual suffer, but the Church loses a member and society loses out too!

In this section, I have merely hinted at the problems facing both individual and society because of the presence of homosexuality. I have not dealt with alcoholism, venereal disease, mental breakdowns, adultery and fornication within the homosexual community or with clothing fetishes, or with sadistic-masochistic behavior patterns; but each of these also presents problems for both individual and community and should not be overlooked.

All deserve to be studied in detail by the sociologists or community planners. It has not been my purpose so far to do more than quickly sketch the picture and erect a platform from which they might be considered in detail.

Section IV—WHERE IS THE CHURCH?

“I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for any one who thinks it unclean.”

Romans 14:14

Thesis: “*The Church has not always followed Christ in dealing with the homosexual.*”

- A history of negativeness.
- Refusal to look at the situation.
- Ignorance and oppression.
- Attitudes toward sex and marriage.

A history of negativeness

No more damnable charge can ever be leveled at the Church than the accusation that it has played the antichrist. Less damning, but none the less lamentable, is the charge that the Church has failed to reflect Christ in all its behavior.

There are chapters in the history of Christ's Church which are accounts of negativeness, if not outright opposition, to His teachings. The history of the Church's attitude toward homosexuality is a case in point. The Reverend Dr. Derrick Sherwin Bailey's scholarly book, *Homosexuality and the Western Christian Tradition*, is a milestone in the enlightened understanding of this history of negativeness.

From the false interpretation of the Biblical account of the destruction of Sodom to contemporary premarital counseling, the Church of Christ has anathematized homosexuality. When a whipping boy was needed, this was the sin to be preached against or legislated against. To be sure, in many respects the Church has been less an enemy of the homosexual than have other segments of society, but this does not excuse the Church, for of all institutions it is the one which should be most Christlike.

In 1952 I made a personal survey of fifteen churches within a limited geographical area. This particular community under study is internationally known as an artists' colony as well as the haunt of homosexuals. I made it a point in speaking with the pastor or religious worker at each church to ask the specific question: "What is your main problem in ministering to the people of this community?" Only one mentioned efforts of ministering to the homosexuals. Now this may mean that the problem is vastly overrated and the community has an unearned reputation. On the other hand, it might also indicate that, even where the Church is constantly surrounded by the problem in a

very real and very open manner, it fails to minister to the needs of the people.

The stories of the Good Shepherd and the Woman at the Well have failed to influence many a Christian and many a church concerning the treatment of the homosexual. The one lost sheep out of a hundred (both Kinsey and Henry would agree that the percentage of homosexuality is much higher) still wanders around from one gay affair to another, seldom finding the good shepherd of a congregation who will help him to find a meaningful place in life and a constructive spiritual pattern for daily living. He remains untouched by Christ's body.

Churches which reach out their ministry to those of other races, to migrants, to unwed mothers, to convicts, to parolees, to the alcoholic, and to the prostitute still have no place in their ministry for the homosexual.

On the evening of May 16, 1952, forty-three young male homosexuals (including at least five ordained clergymen) met in an apartment in upper Manhattan to discuss religion and homosexuality. A segment of the minutes is here presented:

"7th Guest: 'Isn't it so that as members of a church congregation we would have to wear straight masks?'

"Speaker: 'Yes, but this should be no trouble to us if we wear our masks as well as most of us do.'

"7th Guest: 'But it seems to me to be a grand hypocrisy. You can never be quite happy or truthful in your church if you cannot completely be yourself. And if you tell others in all honesty what you are, then they will reject you.'

"Speaker: 'I would like to say that there are many masks in organized religion. You may have to play a role masked with respect to some question of doctrine as it is interpreted in your church although you may have an individual opinion contrary to the accepted opinion. Straight or gay, an individual does not usually go about advertising the nature of his sex personality.'"

The church-related homosexuals may never resolve the inner conflict of constantly wearing the mask and playing the hypocrite, because the Church will seldom allow them the oppor-

tunity to let down. The spiritually hungry homosexual may associate himself with a church and its organizations, though he is constantly aware that should his true nature be revealed it is very unlikely his church friends will continue to welcome him. If they do, then, truly, *here* is the Good Shepherd at work!

Some churches pride themselves on being known as friendly churches. But what are they doing to befriend the lonely, spiritually lost homosexual? What programs are open to him? What sermons are concerned with his well-being? What education of society is being undertaken to represent correctly the homosexual's position?

Every homosexual is an individual sheep just like every alcoholic or every riveter or every housewife, and thus must be treated as such—one sacred in the sight of God. While there are numerous isolated exceptions, the total scene presents a picture of a Church which has failed to love the homosexual, a Church which has walked on the other side of the road and passed by the homosexual when he cried out for help.

Not only is the Church guilty of neglecting this member of its family, but at times it has deliberately oppressed him. The very rare book, *The Capitall Lawes of New England*, printed in England c. 1643, for the Puritans, prescribes the death penalty for fifteen offenses, including witchcraft, murder, insurrection, and homosexuality. The Irish penitentials of the seventh century prescribe penance of only one year for "sins with a beast" but seven years for sodomy. "Boys of twenty who practice masturbation together and confess [shall do penance] twenty to forty days before they take communion. . . . Men guilty of homosexual practices, for the first offense, a year; if they repeat it, two years."¹ The Anglo-Saxon penitentials of this era were even more severe.

Thus not only have the teachings and examples of Christ in this instance been abrogated by the institution claiming his name, but the Church has also proven ungrateful for the immeasurable contributions made to it by homosexual craftsman and leaders. Who can measure the worth contributed to the Church over the generations by the homosexual painters, homosexual sculptors, homosexual saints, homosexual preachers,

homosexual professors, homosexual laymen, homosexual hymn writers, homosexual martyrs? Still the Church, built in no small part on their sacrifices, continues to refuse the homosexual a sympathetic ministry.

Refusal to look at the situation

I have observed three main reasons why this negative attitude on the part of the Church towards homosexuality continues in our day. These are: refusal by the Church to look at the situation, ignorance and oppression. Let us examine each of these, keeping in mind the title of this section: "Where Is the Church?"

The study of the various religions of the world, dead and living, will bring to one's attention the important role played by the homosexual as a shaman, witch doctor, temple prostitute, wizard, diviner, supernatural being, or mystic holy man. In at least one instance, that of the Society Islanders, even their deities were homosexual; and one can look with rewarding interest at some of the tales of the Greek pantheon or the mystery cults of early Rome. The lore of the American Indian is rich in such evidence. The archeologist Albright reports a listing of temple personnel found at Ugarit (c. 1400 B.C.) which placed the male prostitute next in line after the priest, and before the temple singers and clerks.

Despite this recognized presence of homosexuality in religious history one need study the history of the Christian Church in only a few of its chapters to become aware that our Church leaders have refused to look at the true situation of society. Jesus said that the blind cannot lead the blind. Many homosexuals are aware of this blindness to their plight by the Church. Thus, even though they themselves admit the need of guidance, they do not find that leadership in a blind Church.

It is not my position to consider here why the Church has been blind to so many social problems. Nor am I competent to assay why the Church has refused to look at the problems of the homosexual. That it has refused to do so, and continues such behavior, is undeniable. The blinders are still in place. Revul-

sion is still the reaction of most churchmen when this subject is broached.

Let us look at specific situations to which the Church continues to close its eyes. No one has stated exactly how many homosexuals there are in America today and estimates (see Preface) range from 3,000,000 to 15,000,000. Thus 500,000 would be a most conservative figure.

If a community of this size—say, Minneapolis or New Orleans or Cincinnati—were suddenly to be stricken by an epidemic, it would become a national emergency. The Church in America would rally overnight to do great work that Christ himself would be proud of. In churches across the land, special services would be held, unending prayers offered. From everywhere would come offers to take in the sick while volunteers went to the stricken city. All this activity would be motivated by the love of one person for another—what we Christians call “compassion.”

Or if a minority group of this size were denied employment and equality in civil liberties, oh, how the Church would react! There would be seminars and retreats and study groups and buzz sessions and youth caravans and prayers and sermons and books. The Church would be concerned about its neighbors, concerned in the name of Jesus Christ.

When the platforms of both major political parties were being formed in August of 1956, the National Council of Churches presented its position on a number of issues. The one which concerns us here was their proposal for “vigilant defense of minority rights.” The rights of the homosexual minority ought to be as much a concern for the Church and government as the rights of any other minority group in our melting-pot society. But is the National Council ready to champion the rights of this minority? Or don’t they have any rights? Senator Dirksen, in October of 1954, announced that the “Republican battle this fall is against reds, pinks, psychopaths and homosexuals.”²

But what about these half-million plus homosexuals (most of whom are voters, Senator!)? Who is concerned about them and their affliction and their adjustment to the demands of our

culture and our mores? How many churches have ever had a prayer session for the homosexual? How many sermons have ever been preached against the unequal treatment of this minority group? How many church counselors have taken their talents to the homosexual community? How many churches have been willing to receive a homosexual couple or a homosexual pastor? How many preachers have directed their efforts of conversion to the homosexual? How many pastors have counseled young men in this field or advised parents how to react at the revelation of this in their son or daughter? How many chaplains have met the problem in a positive way?

There are today in America approximately 250,000 migrant workers receiving the attention of various Church organizations which help them adjust to the demands of contemporary standards. One can rejoice that such a ministry is available and effective. One will rejoice even more when a group easily twice that number also begins to receive the concentrated, constructive, life-saving efforts of the Christian community in their need for readjustment and adaptation to society.

In a recent issue of *National Council Outlook*, it was announced that the National Council of Churches has begun to concern itself about the Christian education of some 5,000,000 mentally retarded children and adults in the United States. The whole Church of Christ can be grateful and proud of such effort. The announcement of this ministry was headlined: "The Churches Discover 5,000,000." Now let the Churches discover the 500,000 plus who are homosexuals!

Church seminars seldom, if ever, discuss this problem. Some pastors there are who outrightly refuse to counsel a homosexual, preferring to send him directly to a psychiatrist, who may or may not be a Christian. In his "Answers to Questions" page in *Look*, the Reverend Dr. Norman Vincent Peale replies to a nineteen-year-old homosexually inclined boy's question, ". . . what can I do about it? . . ." with, "Consult a good psychiatrist." There are six other sentences in Peale's answer containing such words as "emotional sickness," "normal person," and "depth psychology";³ but the words "Christ," "Christianity," or "Church" do not appear. The experienced religious counselor,

Carroll Wise, admits he has never counseled with a confirmed homosexual.

I recall a remark made to me by a young Presbyterian minister who had done some counseling in this field. He had just lectured on the subject of homosexuality at one of our Ivy League universities, which also has a renowned seminary. He said to me, "It is easy to talk on homosexuality—no one knows anything about it."

This is all too true! Certainly the homosexual himself knows very little of the overwhelming social and spiritual ramifications of the problem. Society knows even less. And where is the Church? It has refused to look at the situation for so long now that, in this period of "enlightened thinking," the Church doesn't know where to begin. Indeed it is not yet sure it *wants* to begin loving the homosexual, binding up his wounds (including the self-inflicted ones), guiding him to a place of spiritual security, standing up for his needs, and teaching him right from wrong. The negative attitude of the Church towards both homosexuality and the individual caught up in that way of life continues, because the Church continues to look the other way when the homosexual cruises by its door.

Let me hasten to say there are outstanding exceptions to this—thank God! There are isolated churches which have been bringing an effective ministry to the homosexual and his community. As a denomination, the Church of England is way ahead of any American group in its study of the problem. Likewise, we Americans might learn a good deal from the Scandinavian churches in this regard. The experiences of these trail blazers in this type of ministry need to be shared by people in this country who are willing to look at the situation through the eyes of Christ.

Ignorance and oppression

Ignorance is second only to refusal to look as a causative factor in the Church's historic negative attitude towards homosexuality. This reason is inexcusable in a day of mass communication and easy transportation. While failure to look can be

blamed on both the institution of the Church and its members, lay and clergy, the matter of ignorance cannot be as generally distributed.

Each human experience may be a step towards the truth or away from it. "What is truth?" asked Pontius Pilate of his prisoner, not knowing that this man whom some called the Christ had already proclaimed, "I am the Way, the Truth, and the Life."

Homosexuality is an experience of tens of thousands of men and women today as it has been in past generations. Like other human experiences, it may lead to Christ or away from Him. What is so important for the individual homosexual and for society to understand is that the presence of homosexuality in one's life need not keep one so afflicted estranged from the love and presence of the living Christ. Indeed, like other handicapped people, homosexuality may be the cross that leads to Him who also carried a cross.

The Church has done much to keep the homosexual from Christ. Society, often under the influence of the Church, has also thrown road blocks in the pathway of the homosexual who seeks a higher purpose in life beyond the sexual plane of pleasurable existence. But the struggle is difficult, the motives misunderstood, the behavior pattern considered perverted. Yet Jesus Christ, whose struggle was also difficult, whose motives were also misunderstood, whose behavior pattern was revolutionary, awaits all men—even the overt homosexual.

But how is the concerned pastor to counsel the bewildered—yea, frightened—homosexual when the pastor himself doesn't know what to do and lacks the books which will instruct him?

Professor Otto A. Piper, in his *The Christian Interpretation of Sex*, published in 1941, represents that group of thinkers who, apparently, are sincere in their desire for an increased understanding of sex and its relationship to religion; but who, at the same time, are unable to comprehend the full portents of homosexuality. In fact, Piper devotes only three paragraphs in his 211 pages to the subject of homosexuality thus indicating that he either is unaware of its magnitude or sees no Christian interpretation which may be applied to the problem. What few

comments he does make show too clearly that he conceives of homosexuality not as an expression of true love between two parties who happen to be of the same sex but only as one person attempting to fulfill the role of the opposite sex for his partner.

Roy E. Dickerson, in *So Youth May Know*, published in 1930, indicates a similar weakness of understanding of the ramifications of homosexuality. And, I am sorry to say, even the great Leslie Weatherhead in *The Mastery of Sex Through Psychology and Religion*, published in 1943, though strong in many points fails miserably to give an intelligent consideration of the problem. The anthology, *Sex and Religion Today*, published in 1953, while better as an over-all book and very good in sections on general counseling technique, is still far from satisfactory.

The unknown author of *The Invert*, published around 1900, left much to be desired, especially in the field of homosexual marriage. The 121-page *Sex Without Fear*, published in 1950 by the Medical Research Press, and acclaimed by such leaders as Margaret Sanger, Reverend Dr. Russell L. Dicks, and Dr. Gelolo McHugh as a book for newlyweds, has not one word concerning either the problem of homosexuality or masturbation, not even in the glossary. Yet it attempts to deal with the problems of marriage and sex adjustment!

Hadfield, in *Psychology and Morals*, published in 1923, devotes less than one page in his 213 pages to the consideration of homosexuality, and this is primarily a discussion of definition. F. Alexander Magoun in *Love and Marriage*, published in 1951, writes, "While we are undoubtedly mistaken in regarding the homosexual as criminal, nevertheless such a person is in great need of psychiatric or biochemical aid and should not marry until he is cured." And so continue the half-truths being spread about the homosexual and his ability to live a happily adjusted life on a high spiritual level! *The American Sex Revolution*, published in 1956, is an example of poor scholarship plus a biased presentation, with no specific reference to homosexuality and nothing positive in the way of help for the homosexual or his counselor or his loved ones. Duvall and Hill are perhaps the most enlightened writers in the field of sex and Christian

ethics today. But in regard to homosexuals' problems, they have done little more than take a non-negative position. Seward Hiltner, in *Sex and the Christian Life*, published in 1957, devotes two and a half pages to the specific matter of homosexuality and the Christian view which are highly enlightened. But when he correctly states: "There are very large social problems here for which no society has yet found anything like a tolerable answer,"⁴ he has said all he has to say, and leaves the subject with no positive Christian answers either for society or for the afflicted homosexual.

One grows tired of examining recommended marital-counseling books and noting their extremely limited and often unintelligent approach to the subject of the homosexual. Publications such as *The Christian Century* and *Religion and Health* have refused to touch the subject. One denominational magazine, *The Living Church*, April 15, 1956, in article and editorial did present the subject though with certain negative limitations and some conflict between editorial and article. How very few denominational and interdenominational publications reviewed Bailey's *Homosexuality and the Western Christian Tradition*, or the older *The Homosexual in America* by D. W. Cory!

The one pamphlet, *Letter to a Homosexual*, published in the early 1950s, which does deal directly with a religious approach to homosexuality, prepared by the Reverend Kenneth N. Ross of the Church of England, and distributed in America by the Forward Movement, is a religious milestone. Its appearance reminds one of young David going forth to meet mighty Goliath all alone.

My criticism of this twelve-page pamphlet is this: it opens on a high and enlightened plain, to wit, "To a greater or lesser extent, you are homosexually inclined, *but that is not sinful . . .* what is reasonably certain is that it is not your fault. . . . It gives you unique opportunities of serving Him which could not be yours if you were normal."

But then the author has gone as far as he can (which is a good deal further than most churchmen, one must note!), and concludes his letter to a homosexual by admonishing him to remain a strict celibate if he is unable to marry a woman. OK

to be a homosexual, he says, but never dare to give sex overt expression! While we can be most grateful to the author for his charitable position in the first six pages he fails to answer the problem for the practicing homosexual. Is strict celibacy the only way out for the homosexual who would serve Christ?

The author of the pamphlet does not define sin, though he says that being a homosexual is not sinful. But by page nine, he writes, ". . . conduct between two adult men which is undoubtedly a sin in the eyes of God. . . ." He goes on, "A man's soul is in danger, whether he sleeps with a male or female prostitute. . . ." Here he is assuming that all homosexuals are prostitutes, which is a grossly wrong assumption! In general, I am in agreement with the vicar and grateful to have his pamphlet—not just because it is the only thing available but because it does take a more enlightened and charitable approach than heretofore in the history of the Church. But it does not go far enough in approaching the homosexual and his problem from a Christian standpoint.

Again, a problem of such important and soul-shaking consequence for 500,000 plus of our fellow citizens certainly deserves discussion. In addition, there are its ramifications in the daily lives of close loved ones plus all of society, as outlined in Section III. Is there any other situation in American life today, with such personal and social consequences which has been so neglected from a religious standpoint? How often the individual homosexual has remarked to his pastor, "I would be glad to undergo treatment if you will tell me what to do."

I have long hesitated to offer these observations of mine, for there are many, many persons much better qualified to discuss the situation. But no one has appeared with such a book, and in the meantime the negative attitude of the Church continues. My prayer is that this offering will bring forth a flood of writing, pro and con—but at least *some* discussion of homosexuality and Christianity, so that Christians may inform themselves and then decide how Christ would deal with the situation.

Aside from books, we can observe with our own eyes the existence of the homosexual community. Writing on the outskirts of America's largest city, I must constantly remind myself that the New York metropolitan area is a concentrated center

of homosexual living. One can walk across town on 57th Street and then south on Third or Lexington to 42nd, west on that street to Broadway, and back up to 57th most any time of any day and spot a par of sixty homosexuals. Or you might spend a summer's evening on a bench along Central Park West in the 60s and count the homosexuals who walk by, an hourly average of thirty-two.

One who sees only blurs of humanity passing by, whether it be on Broadway, New York City or on South Street, Hometown, will continue in ignorance concerning the number and types of homosexuals. For besides book learning there is the good old-fashioned "watching-the-parade-go-by" type of education. Jesus had "book learning," but much of His wisdom was accumulated through astute observation.

We need to get to know the homosexual better, not by putting him under a microscope but by becoming acquainted with him. Homosexuality is not any more contagious than heterosexuality. Just as one must observe many Democrats before he can make any conclusions concerning the Democratic party, so, too, with our observations of the homosexual. Section I of this book was designed to suggest the varieties within this sub-community.

I am not advocating that a pastor become an exclusive counselor to those with homosexual problems. But if word gets around that a certain pastor is at least willing to listen, without condemning, I would expect he would find himself receiving calls from homosexuals or wives or parents of homosexuals. He might be surprised to find some of them are members of his own parish or his own profession.

In counseling a young man who gives every indication of being a homosexual, should the pastor come out and tell him what he observes? Dr. George Henry urges extreme caution here and sees potential danger to the patient in such a revelation. But can the pastor be sympathetic and constructive without telling the young man or woman what the problem is? Is it better for the clergyman to tell the person than for him to find out some other way—perhaps by seduction? Or should the minister ignore the Christian help he can render and send the person off to a psychiatrist? Or should the pastor wait, hoping

the person involved will pass through the troublesome period without finding out what is really wrong?

Sooner or later, a homosexually inclined person is going to discover in one way or another what is amiss and then—watch out! How much better to provide the wise consultation of a Christian person who can demonstrate that the teachings of Christ and the problem of the homosexual are not incompatible. How much more Christlike to make religion a help in this crucial period of readjustment (lasting several years at least) than to let religion become just one more weight upon the young person as he attempts to face—all alone—the greatest problem of his life. Or does the negative position of the Church drive him to seek help from the deadening community of homosexual whores?

But where is the Church of Christ in this matter of dispelling ignorance concerning the homosexual and his problems? The Church is not publishing in this field or even teaching its clergy, not to mention its laity. There are very few seminars, study groups, field trips, research projects or theses being sponsored by the Church or any segment of it in this country, to my knowledge, save for a few guest lecturers from the George Henry Foundation. If Christ should call us to account for our failures to minister to the homosexual will we plead ignorance of the personal problems of 500,000 plus of our brothers?

Oppression is the third factor contributing to the negative Church attitude towards the homosexual community. While today this is less of a factor than either refusal to notice or ignorance, it is, unfortunately, still a factor. The Church continues to be an oppressor of the homosexual and an ally of other social institutions which oppress him. "The history of Christian influence in sex ethics for the most part, has been one of repression and rigid regulation. . . ."⁵

Church history provides much bloody evidence of homosexuals being burned at the stake or buried alive as witches and heretics. Tertullian, St. Basil, Constantius, Constans and Justinian are definitely on record as violently opposing the practices of homosexuality; and the Council of Elvira denied communion to the homosexual even at his last hour. And when King Henry VIII, "Defender of the Faith," wanted to destroy

the monasteries in England he used the pretext of sexual vice. But we can thank God that such sensitive souls as Michelangelo, da Vinci and Hans Christian Andersen escaped the savagery of ignorant and sadistic churchmen.

As long as homosexuality remains in the category of "sin," in the eyes of the Church, the homosexual (who no more chose to be so afflicted than did the paraplegic) will consider himself under oppression. He has been damned by a blind and ignorant institution. The Church holds up the threat of ostracism from its membership should a person's homosexuality become known. The majority of the churches continue to reflect the theology of Leviticus 20:13—death to the homosexual! Social death, if not actual physical death, in these days. And, worst of all, the homosexual wonders whether he can ever hope for salvation or eternal life, as long as he is a homosexual. The Church oppresses the homosexual today directly through theology, dogma, threats of expulsion and damnation.

It likewise oppresses him by becoming an ally of the legislature that passes unenlightened sex laws; or by remaining silent when the civil liberties of a homosexual are jeopardized by an investigating committee or by a police magistrate. This is not guilt by association but oppression by omission. A church which refuses to investigate the prejudices and stereotypes conjured up concerning homosexuality is adding to the oppressive factors weighing on the individual homosexual. A church which is unconcerned by local police engaging in entrapment cases of sexual deviates is a church which passes by on the other side.

Besides the harm which such behavior by the Church inflicts directly on the individual involved and the homosexual community at large, there is the harm it does to its own sense of moral achievement. Throw an ink well at the devil if you want, but it is your own folly which is under examination! Hang a witch by ecclesiastical order and the Church can persuade itself it is free from such evil! Forget the homosexual, side with those that refuse to understand him, and church doors will remain closed to the likes of him! But where does such vicarious punishment lead us? Certainly no closer to Christ! Not only does the Church become an ally of oppression and evil but it vitiates its power to do good. What has the Church achieved on the scale

of moral values? Which is more moral: to condemn homosexuality because it is a perversion of nature and a threat to the family, or to hold out a hand of welcome, with the invitation to a higher and more satisfying way of using one's life?

The homosexual who must go to gay bars to find company must sometimes wonder about a Church that is supposed to be so concerned about all God's children.

Attitudes toward sex and marriage

The Church's attitude towards marriage has been the leading factor in determining what sexual behavior is permitted its members. But why do people get married anyway?

Actually, I expect there are as many reasons as there are married persons. In general, the main reasons run something like this:

- (1) two people are in love and wish to spend the rest of their lives together in the closest possible relationship;
- (2) the desire to have children and establish a family life;
- (3) the need of someone very close with whom to share life's day-to-day events, to avoid loneliness, and to face old age;
- (4) society (including parents, employer, Church) expects it;
- (5) a ready source of sexual gratification;
- (6) a way to provide a cook, housekeeper, and someone to care for the children, or a way to provide for a steady income;
- (7) a means to further professional, social or economic advancement;
- (8) the necessity of providing a father for a child;
- (9) a theological or philosophical belief that this is what a man and woman were created for, that neither is complete until united to the other.

We can see at a glance that some of these are on a higher spiritual plane than others. While true love may very well triumph in any of these nine cases, the initial motives of some are certainly sub-Christian.

The Church's position has been that Number 2, "the desire

to have children and establish a family life," should be the primary reason for marriage; and Number 9 is invoked to give added support to this position. But a student of Church history cannot help wondering if all this emphasis on childbearing is not to increase the number of church members and to insure a cheap labor supply or at least a constant line of inheritance.

When in the course of Christian ethics the growing practice of celibacy threatened to curtail the species, it is alleged that Saint Jerome suggested that God could, if He so desired, propagate the race by other means. And it is interesting to note that Canon X of the Council of Trent (1563) is still the official position of the Church of Rome. This reads in part: "If any one saith that the married state is to be placed above the state of virginity or of celibacy, and that it is not better and more blessed to remain in virginity or celibacy than to be united in matrimony, let him be anathema."

I think it was also Saint Jerome who expressed the thought that the only good thing in marriage was that it produced more individuals who might become celibates. Saint Ambrose shared these views on celibacy; and when we recall Saint Paul's words, "Would that all men were as myself," one wonders if he meant for all men to be celibates.

But it is clear that despite some stress on celibacy in religious history the roots of our Judean-Christian theology follow the thought of the first commandment God gave to mankind: "Be fruitful, multiply, fill the earth . . ." in Genesis 1:28. Whether or not this pre-Mosaic commandment is sound theology or good social ethics for today is not the question; for the tradition of the Church favors family life for the purpose of begetting and educating offspring so that they might serve the Church. The fact that the state at various times in world history has adopted a similar viewpoint to further its own ends (often against those of the Church) only adds to the problems of one who could not or would not have offspring. But we are a New Testament Church, and Jesus Christ makes no mention of procreation as the purpose of marriage.

But for the sake of procreating itself, society, in conjunction

with its established religious institutions, has labeled "moral" the contact between male and female reproductive organs among married couples. It is as if such male-female intercourse were sanctioned only because the Lord somehow failed to contrive a less ignoble method of perpetuating the species. But our sex drives do not just stop there; in fact, for some they never approach such an act but seek other outlets.

Our Judean-Christian tradition of marriage is based on the assumption that a man and woman should have intercourse and have children. This is nothing more than an assumption! Historically, our Christian theology has been opposed to homosexuality because such practices had first been expounded in pagan religions, and because homosexuals couldn't produce offspring for the greater glory of the Church. The eras when the state has needed cannon fodder have also been times of the most violent homosexual persecutions, as note Germany under Hitler. The state, at least in America, is now taking a less demanding position towards citizens to produce children as the reward for its sanction of marriage. When the Church comes around to a similar position, we will see a more intelligent approach to the whole homosexual problem.

Because of its official position favoring procreation as the purpose of marriage, the Church has always been a little uneasy about its relationship towards childless couples as well as those outside of religious orders who never marry. One wonders how many of these people suffered a guilt complex as a result of the Church's attitude towards marriage and "moral" sex relationships. How many single people and childless couples have never had a meaningful relationship with the Church for this reason, no one knows.

Certainly neither the childless couple nor the unmarried person is any less sacred in the eyes of God, nor any less important to society! But can we not find one of the roots of the Church's prolonged opposition to the homosexual right here, since homosexuality represents the antithesis of the Church's emphasis on childbearing? Even without Biblical injunction, the Church can reason against homosexuality: anything which pre-

vents procreation (such as birth-control methods) is wrong; homosexuality prevents procreation; therefore, homosexuality is wrong.

But is procreation the most valid purpose of marriage? Within Protestantism, voices are now being heard that dare to say "No!" Advocates of planned parenthood and birth-control devices are being joined by marriage counselors, pastors and doctors who question this horrific doctrine of the Church. Each year, more persons come to realize that reason Number 1 must be the primary reason for two people deciding to unite their lives "until death do us part." Number 2 is in no way being opposed. It is just being superseded by a more valid reason.

The Church, which has preached "love" as the greatest virtue for 1,900 years, is now being reminded by some of its members that this also applies between two people—even ahead of increasing the Christian population by adding to the cradle roll of a local congregation. Enlightened premarital counseling in Protestant groups, while in no way de-emphasizing the blessing of having children, is no longer insisting that it is the primary purpose of marriage.

Looking again at our reasons why people marry, we can put the Christian sanction not only on Numbers 1 and 2, but also on Number 3. This is particularly valid in the case of widows or widowers who remarry or those who marry late in life. Again be it noted, though true love may not be the motivating force for marriage, it frequently develops as a result.

Certainly, reasons Number 4 to 9 in themselves accord very slightly with Christian ethics to recommend them. Let me inject here Dr. Henry's warning, "But the monogamous idea is difficult to follow and the by-products in form of hypocrisy, infidelity, divorce and sex variance seem inevitable."⁶

In Section V, I will have more to say concerning homosexual marriages; but let us here look again at our nine reasons. Why do two men or two women seek to live together in a relationship which is more than just that of roommates? From our original list of nine, we will have to remove Numbers 2, 4, 8 and 9. This leaves Numbers 1, 3, 5, 6 and 7. To these we might add:

- (10) it is considered smart or dramatic in some circles;
- (11) it is a way to keep out of trouble, and provides a place to spend one's time and stay away from homosexual gathering spots.

Number 6 is included in the list because it has been my observation that some homosexual marriages have been established solely on this basis. The reader should be aware that there are instances where a mother or father is left with a child after the other parent has departed; and this surviving parent, instead of remarrying one of the opposite sex, forms a homosexual relationship which may or may not involve sex, but which is a help in raising the child.

We now have seven reasons why two members of the same sex marry, as opposed to nine for heterosexuals. It should be kept in mind that I am not discussing here why a homosexual man and a homosexual woman marry each other, or why a homosexual marries a heterosexual. In the list of nine, we noted that six of them lacked Christian ethical status. In this list of seven, we can say the same thing about Numbers 5, 6, 7, 10, 11. Again, I must emphasize that I am not saying true love may be absent in any of these cases, only that the initial motive is sub-Christian.

This leaves Numbers 1 and 3, which appear on both lists. Each of these received Christian sanction, along with Number 2, when we considered them as reasons for heterosexual marriage. Do these now lose this sanction when we offer them as reasons why homosexuals marry? My contention is that they do not.

If we concur with our leading Protestant marriage counselors that Number 1 is the most valid single reason for wanting to marry, then it is equally valid whether the two people be of the same sex or of opposite sexes. The sociologists' emphasis on a stable home life as the most important single force in a community is not weakened when that home life is composed of two men or two women instead of a childless heterosexual couple.

Reason Number 3 also has Christian validity when it is

applied to a homosexual couple no less than when applied to a heterosexual couple; the latter are frequently beyond child-bearing age when they wed. The general impression that a person must live intimately with someone of the opposite sex to be considered normal cannot be sustained.

Indeed, there is great danger in trying to solve sexual problems with the glib answer, "Get married." Matthew 19:11,12 comes immediately to mind, in which the Master expressed a similar view. Henry shows, on Table V, page 579, of *All the Sexes*, that the divorce rate is above average among male variants, an indication, I think, that most homosexuals should not consider a heterosexual marriage as the final solution for their inversion. West, in his *The Other Man*, comes to the same conclusion.

SECTION V—SUGGESTED APPROACH

“Men are never so likely to settle a question rightly as when they discuss it freely.”

Lord Macaulay

Thesis: “*The Church should immediately implement its message of love by positive acts of concern for the homosexual and his affliction.*”

- Love them.
- Establishment of an “Institute of Homosexual Studies.”
- Seminars on homosexuality.
- Need for material on counseling with the homosexual; and a look at what the Bible says.
- The homosexual encouraged to participate in Church activities.
- Need for rethinking the theological position on homosexuality, and three conditions whereby homosexual expression may be moral.
- Need for rethinking theological position on sadism-masochism.
- Education of general public.
- Well-balanced home life and parents fundamental.
- Help the homosexual to live with himself; answers given to questions in Section III.
- Words direct to the homosexual; concluding prayer and text.

Love them

I once had a professor in seminary who answered every inquiry as to how a pastor should deal with a parishioner's problem with the injunction, "Love 'em." As a student, I was never quite sure whether the professor was using this cliché as a convenient cover up for any further instruction, or whether he was trying to impress upon his students that this was really the ultimate answer.

Such love is described by Saint Paul in I Corinthians 13, that love which Jesus Christ displayed towards mankind, that love which God manifested in bringing His son into the world. This is redemptive heroic love which requires divine help for its fulfillment. These words from Schiller's "Ode to Joy" come to mind:

"Joy, beauteous spark of the gods!
Love, a shaft of light from heaven!"

Of course, no mortal will ever attain to full perfection in expressing such divine love, but that is no reason for failing to try—constantly. "In the Christian moral ideal, the principle of love comes first. The Christian ethic is an ethic of love and it is such because the Christian world is a personal world and a personal world is a social world."¹ If we can recognize that the homosexual does have a very personal problem, that he does create a very real problem for all of society, and if we are genuinely concerned about this, then the Christian answer is—love him.

We need concern ourselves with the "why" of this command only long enough to see that Christ himself commanded it in Luke 6:32-37; John 13:34,35 and 15:17; I John 4:20,21. The "when," of course, is right *now*, without further delay, as are

all of Christ's commands. It is the "how" which provides the problem.

How can one who is repelled by homosexuality love the homosexual? Even more difficult: how can one who is sexually excited by the homosexual love the homosexual in the way Christ meant? To say that this all takes patience, time and high resolve does not answer our query.

Our situation is made easier, however, by understanding three basic points. *First*: the expression of such redemptive love definitely is not an easy thing (for either heterosexual or homosexual) to do, nor did Christ ever claim it would be easy. It cost Him His life. It may very well cost you your reputation, your job, your family, your church membership.

Second: you love because Christ loved you. When you begin to look at that "how," and wonder whether you will ever surmount it, and begin to formulate excuses why you cannot discover a single "how," just remember Christ loves you—you who are a sinner, you who are no more or no less in the eyes of Christ than is the most obvious fairy in Rittenhouse Square. How does Christ love you? That is how you are to love the homosexual. That is how the homosexual is to love the fellow homosexual. If you would be Christ's follower, then you are commanded to love as He loved, or at least try so to love—even those who reject your love.

And third: all thoughts of discrimination, all thoughts of physical love, all thoughts of "what do I get out of it" must be discarded, and in their place is to be planted the elements of concern for both individual and community, the vision of future years in this life and eternal years in the next. With these three cornerstones to build upon, the "how" comes more readily and more constantly. If any of these three is missing from your spiritual foundation then your task will be more difficult.

A good many secondary "hows" will be enumerated in this section. Let it be noted that my observations certainly do not exhaust the list; and my cry is that those more competent than I will present their own treatises on the "how," and that churchmen, law officers, institutional heads, parents, wives and indeed all of society will begin enacting the "hows" which they learn

here or elsewhere. For immediate action, you can work for the eradication of "fairy," "queer," and "dyke" in the current vocabulary, just as "wop," "spic," and "kike" have been eliminated.

But begin without further delay! This is not a plea for the homosexual alone but for the good of all society. For all of us stand to gain or lose to the degree that one of our brothers is misunderstood or mistreated. When one of God's children remains unloved, all of us have lost something. When one of God's children fails to love unceasingly, all of us have lost something. The homosexual needs not censure and condemnation but a glimmer of hope that all is not lost. He needs to feel through your redemptive love that there are those who love him and who are concerned with what he does with his life.

Sooner or later, a homosexual is going to discover in one way or another what is wrong. How much better to have the wise consultation of a Christian person who can demonstrate that the teachings of Christ and the problems of homosexuality are *not* incompatible. How much more Christlike to make religion a help at this period of readjustment! "The sex variant is not only subject to the emotional conflicts common to all of us, but in addition, he is seldom fully able to accept his sexual maladjustment."² Religion must not become just one more weight upon him. He must face society and his loved ones; let us not make him face organized religion as well. But let us give him a religious helping hand to meet society and his loved ones. Such can be done through the expression of Christian love—the tie that binds.

This same love, with its beneficial results to all who come under its sphere is the basic unit of a stable family group. The presence of a homosexual in the family need not be an excuse for casting one out, but may be an opportunity for increased love on the part of all members, including the homosexual.

Churches have widows who call upon a woman in the parish as soon as her husband has departed from this earthly life; and in their common bereavement, the more experienced and adjusted is able to minister where the pastor would be of little avail. So too, I feel, our churches can use mothers and fathers

who have faced the reality of having one or more of their children become homosexuals; who have faced the revelation and have met it in Christian love and understanding; who can then minister to other parents who find themselves suddenly confronted with the spectre. The same may be said for wives of homosexuals.

I am well aware that my observations are all too general and very unscientific. There is much, however, I would have the reader (homosexual and heterosexual) remember. But let me top all else with the words of the Master: ". . . as you did it to one of the least of these, my brethren, you did it to me." If we discriminate against the homosexual, if we legislate against him, if we force him to wear the mask of hypocrisy, if we doom him to lonely living, if we fail to love him, then we are doing the same thing to our Christ. If we love the homosexual, if we try to help him adjust to himself, if we attempt to model our every action after the Master's, then, truly, we do it unto the Christ.

I do not think Jesus would have any more love for the homosexual than for any other afflicted person. But certainly He would have no less! The gates of heaven are not barred to the homosexual, though, alas, many a human heart is. If we would love all God's children, then we will love this one too. We and society will benefit by such effort, and the positive influence upon the homosexual may be immeasurable.

William F. Frazier, in his Foreword to the 1959 edition of "The Fellowship of Prayer" Lenten devotional for the Congregational Christian Churches, writes: "This gospel [John] is almost devoid of specific moral advice. A principle of universal application has been found: let that love, that spirit, which was in Jesus become dominant everywhere and always. All specifics swiftly become obsolete; but love never fails."

Establishment of an "Institute of Homosexual Studies"

The examination of the religious approach to the problems created by alcoholic beverages, as carried on by special studies under the auspices of Yale University, is well enough known to

permit a reference without going into detail. There is, however, the danger of paralleling the Yale studies on alcohol when one seeks to examine another social problem rather than to pioneer new approaches.

The Yale studies have been both praised and criticized, but they have helped the Church to understand the problem of alcohol a bit better, and these studies have given guidance to individual ministers. One positive step in the Church's concern for the homosexual, which could begin almost immediately, would be the establishment of a similar type of institute adapted to fit the special problem of homosexuality.

In setting it up, much could be learned from the redeeming work already being done by the George W. Henry Foundation and the faltering efforts of the Mattachine Society and *One*. I am confident there are those among the clergy and related professions who would come forward to assist in the leadership of such a constructive study-action program. They will come forward not because they are homosexual or heterosexual but because they are concerned with the homosexuals' spiritual well-being and their constructive place in Church and community.

Dr. Henry is skeptical that any self-help homosexual group, such as the alcoholic has in "AA," would remain on the platonic level. I have known instances which would substantiate his point, but I have also known instances to the contrary; although in the main I am afraid his judgment is often correct.

However, this is not the type of institute I am suggesting—one consisting only of homosexuals. Rather, my proposal—yea, urging—is for a continuing study-action group composed mainly of influential heterosexuals, but with enough homosexuals included to keep the need ever sharp, the action ever relevant, the concern ever flowing.

While *All the Sexes* presents the most data yet compiled in one volume on sex variance, there is ample room here for further study and publication by such a religiously centered institute for the concern of the homosexual in society. From the day Zeus carried off the young Trojan boy Ganymede up to yesterday's newspaper which reported an affair between an acolyte

and the choir director of a downtown church, religion has always been faced with homosexuality. Sometimes it has only added to the homosexual's plight, mostly it has been indifferent, and only rarely (in Christian cultures) has it done anything positive to help ease the burden for both homosexual and society. Such an institute as the one I propose would avoid reactions one and two and concentrate on number three.

The following quotations might outline its scope of study and action though this entire section is intended to suggest more detailed areas of departure for the proposed institute. With which of these quotations do you agree? Which do you challenge? Why?

"A few are successful in settling for this method [homosexuality] of sexual release, and eventually contract a monosexual marriage. Such people experience emotions towards one another so nearly identical with those experienced by partners in a heterosexual marriage as to be practically indistinguishable from them, either in quality, intensity or consistency. For such individuals there is no advantage in psychoanalytic therapy, since their ego adjustment has become quite satisfactory."³

"It must follow, therefore, that the chances of becoming a sex variant are dependent upon individual variations in constitutional make-up and the capacity to meet the stress of living. It is also necessary to recognize that there is an infinite gradation between those who are so predisposed from birth that sex-variant development seems almost inevitable, and those, at the other extreme, in whom sex-variant behavior is almost entirely the result of external stress."⁴

"The role of the Church is to heal the sick; and the homosexual, beyond the youthful cycle, is a sick person," remarked George C. Anderson, Director of the National Academy of Religion and Mental Health, in a personal interview with the author on September 26, 1956. I would take exception with Dr. Anderson when he says the homosexual is a sick person, but let us go on.

"Clergymen don't know what it is to be without a job. They are never threatened," according to the Reverend Dr. John Dillenberger, Associate Professor of Theology, Harvard Divinity

School. But, Professor, what about the clergyman who is a homosexual?

"The average age at which female variants had their initial overt homosexual experience was seventeen. This was ten years later than the time at which comparable experiences were reported by male variants."⁵

"For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving . . ." (St. Paul to Timothy, in I Timothy 4:4).

"It is obviously impossible to determine the sexual course which young persons should follow, and it would be undesirable to try even if it were possible."⁶

"Sexual maladjustment is only one of many human problems for which it is impossible to find specific causes."⁷

"But if Christ is in you, although your bodies are dead because of sin your spirits are alive because of righteousness" (Romans 8:10).

So much for the quotations. . . . Homosexuality is primarily a moral problem and only secondarily a psychological one. *All the Sexes*, as revealing and informative as it is, never approaches the situation from the moral standpoint. The subjective study presented in 1951 by Donald Webster Cory, *The Homosexual in America*, completely avoided any reference to religion, because as Mr. Cory confessed to me, he knew nothing about such matters. It is for the sake of the moral imperatives involved in the very presence of homosexuality that such an institute is needed, separate from whatever may be done on the same subject in other fields of study.

The homosexual needs to know that homosexuality in itself is morally neutral, and at times is capable of being either moral or immoral. The overt homosexual's soul has the potential for life eternal no less than the most austere celibate's (who psychologically may be a homosexual though morally is not). Such a proposed institute must evolve ways to lessen if not entirely avoid the tragic conflict which leaves most homosexuals today outside the influence of the Church.

Some pacifists and nonpacifists alike feel the most perplexing problem confronting the Christian conscience today is the mat-

ter of war and peace and the support of military systems. Have these people forgotten about sex, sex which continues in time of peace as well as in times of war, in military life and civilian life? One cannot minimize the impact of war upon the Christian conscience, but the ramifications of sex, including its variants, are even greater. A host of organizations within the Church have been concerned with militarism and the Christian conscience.

It is time we had at least one such organization concerned with the impact of homosexuality on individuals and society, and Christ's role in it all. It is time the Church admitted that one of the major social conditions in America today is the presence of the homosexual community!

Two matters of concern to the Church are uppermost here, but each is mixed up with the psychoanalysts' techniques and statistics of incidence. The first Christian principle to note at this point is the sacredness of the human personality; the other is that God has a stake in all matters. These might well be the pillars upon which such an institute proceeds in its examination of the homosexual's problems, society's problems as a result of the presence of homosexuality, and the Church's role towards both in the light of Christ's teachings.

The social worker, medical doctor and psychiatrist will each do his bit in aiding the homosexual; but since homosexuality is primarily a moral problem, it is up to the moral forces in society—the Church and its members—to carry the greatest responsibility, a responsibility which they have refused to assume to-date. If, as the Church teaches, God is concerned in all matters, then it is paramount that His earthly institution, the Church, concern itself with the sacredness of the human personality of the homosexual.

The late Reverend Dr. David E. Roberts, in his Foreword to *All the Sexes*, writes, "Suffice it to say, in a sentence, that there are ample resources in the Jewish-Christian tradition for developing a more effective understanding of the role of sexuality in human misery and beatitude. . . ."⁸ A way to develop a more effective understanding which Dr. Roberts envisioned is through an "Institute of Homosexual Studies," emphasizing the Christian approach for both individual and society.

In the previous section I mentioned that individual pastors most often do not know what to do when trying to counsel a homosexual; and, indeed, may do more harm than if the homosexual had not come to them. Who will supply a Christian approach to such counseling if there is no institute? Sure, the book publishers, the quacks, the ghost writers who'll write on any subject for a fee will be eager to fill the gap. But this will *not* do! At best, there will only be hit-or-miss articles lacking a concerted effort.

Such an institute, of course, should be interdenominational, perhaps an adjunct to the National Council of Churches, though it might be able to operate more freely if it were separate and self-supporting. The details of organization are secondary to the needs which call it forth.

Let us go on now to look at some more positive approaches of the Church towards homosexuality, recognizing that most of them can be furthered by such an institute.

Seminars on homosexuality

I have spent hours of the time allotted me in this life by a beneficent God in seminars, buzz sessions, bull sessions, study groups, committee meetings, retreats, conferences, planning sessions, chin fabs, and strategy get-togethers, considering numerous aspects of the Christian conscience. I have spent enough hours listening to the problems of Negro housing to have built a house. I have spent enough time discussing the pros and cons of whether passports should be withheld to have made a fast trip around the world. How long, O Lord, before such groups begin to consider the plight of the homosexual or the presence of the homosexual in society?

How long before we realize the homosexual is not a problem—he is a person *with* a problem. How long before we come to realize he is a person—a thou as contrasted to an it—someone with integrity and a moral quality of his own? How long do we keep forgetting that he, too, has a sacred human personality? How long do we keep labeling him as “sick” when in truth he is only different? To prejudge a person by putting him in a sub-moral or immoral classification because of his homosexuality is

to stoop to the fallacy of not judging a person by his achievements as a moral human being. There can be no morality in blind credulity which subverts human dignity through spiritually oppressive dicta or conclusions.

Mayhaps in local and denominational retreats and seminars the foundation for a national institute can be laid. For instance, the next time the Congregationalists or Episcopalians or some other denomination gather to study something let them examine Table VIII, page 580, of *All the Sexes*. This chart shows the percentage of male variants by educational level, with "college graduate or more" having the highest percentage, 42; and the high-school graduate, 41.7. Those denominations and local congregations with a high percentage of educated members must begin to recognize the statistical fact that there are homosexuals among their membership—and not just an occasional few but possibly a majority.

If the majority of the members of any one denomination were being discriminated against, that denomination as a national body would not sit idly by. Yet our denominations which have most of their members from those above the grade-school level in education remain unconcerned about the large number of homosexuals within their ranks. I must pause long enough to say that the Church of England has begun some work in this field, and is currently blazing a trail for other denominations to follow.

Another topic for consideration by seminars is the employment of homosexuals. Let facts be gathered as to the reliability and creativity of homosexuals; let testimonies be heard from those who have employed them; let history be examined for the contributions made in numerous vocations by members of this group; let the military records of decorated homosexual G.I.'s be presented.

Yet another field for a buzz session is the marital life of the homosexual. How often, in a discussion of race relations, someone has piped up with, "Well, would you let your daughter marry a Negro?" And just as often, someone else has replied, "If she really loved him and was aware of the problems involved, yes!" Well, would you let your daughter marry a homosexual?

Let's discuss it with intelligence at the next denomination meeting or local Council of Churches gathering.

If the Church really wants to take a positive stand of Christian concern for the homosexual community let it begin on the local and denominational level by scheduling sessions on this perplexing and most personal problem. Let speakers be listed, detailed areas of study outlined, pamphlets and books prepared, the education gotten under way. Once the homosexuals themselves are assured a polite hearing, with no repercussions for their economic or social standing, some at least will do their share in further study of the whole matter in the searching light of Jesus Christ.

When your men's group needs a lively topic for real consideration, let them wrestle with this one: "Does the homosexual have any moral status?" Fletcher, in his *Morals and Medicine*, says there are two necessities for moral status: freedom of choice and knowledge of the facts. If either or both are missing, we are puppets ". . . we are not responsible; we are not moral agents or personal beings."⁹ Does the presence of homosexuality deprive one of freedom of choice? If so, then according to Fletcher he is one without moral status.

The next time a clergy retreat is held, they might consider this statement by Dr. Henry: "The ministerial function is two-fold: first, to put the patient in the way of getting realistic psychotherapy, and, secondly, to rid him of his guilts. It is no more the minister's task to condemn than it is to condone. The minister finds his place as an accepting, unquestioning friend who takes the patient as he is. Despite the fact that the patient may have violated the taboos which seem necessary for the maintenance of church and state, the man is still a human being in need of help. Some form of punishment may be necessary to relieve his guilts. God, acting on the patient himself, does an infinitely better job of punishment than does any judge, prison keeper, or policeman. Conscience cannot be entirely stilled, all the protestations and rationalizations notwithstanding."¹⁰

And if you really want a topic for deep consideration by your Social Action Committee, why not rethink Kant's second maxim, "Act so as to treat humanity, whether in thine own

person or in the person of another, always as an end, never as a means only"—in light of Christ and the homosexual.

If the homosexual is sometimes guilty of indecent exposure, so, too, the Church is sometimes guilty of indecent composure in its indifference to his affliction. If church groups have time to consider the plight of Hungarian refugees, certainly they have time to consider the plight of the American homosexuals, who easily number ten times as many.

*Need for material on counseling with the homosexual;
and a look at what the Bible says*

What kind of books and pamphlets do we need to minister better in the name of Christ to the homosexual and his community? There are already enough books on the fiction shelf. The current novel has had its fair share of homosexual characters and descriptive episodes. Contemporary biography, poetry and history have their representatives, though to a lesser degree than fiction and drama.

It is in the field of the textbook, the self-help pamphlet, the counselors' manual, the theological dissertation, all with a Christian orientation, that printed material is lacking. Specific writing is needed in the field of private vs. public morals, as it pertains to the behavior of the homosexual. Books on marital counseling for the homosexual and statistics of incidence are basic tools now in short supply; likewise, some serious writing for homosexuals' consumption on the relation of the sensual to the spiritual, and on sexual self-control. What the Bible teaches about sex is also an overdue field for serious study by Mr. Average Layman. Not the least is the need for theological works on variant sex expressions.

Dr. Henry's indictment of the well-intentioned but untrained pastor must not go unheeded: ". . . when it comes to dealing with the problem of the sex variant, he [the clergyman] can be as biased, fearful and uninformed as the average layman."¹¹ He has found that many sex variants will respond favorably to pastoral counseling: ". . . a sex variant who receives religious help is more disposed to make a favorable social adjustment

than one who is unable or unwilling to share his burdens with a clergyman."¹² ". . . the results of the experiment clearly demonstrated that the position of the homosexual could be improved with religious help."¹³ The difficulty is to find the trained clergy!

Again from Dr. Henry, we read, "Not knowing that there are clergymen ready to receive them, counsel them and help them to reconstruct the pattern of their lives, they [the sex variants] deliberately avoid this opportunity of obtaining help—help made available by many clergymen at considerable risk to their own professional standing."¹⁴ I am confident there are a great many pastors who will be willing to counsel with the homosexual if only they knew what it was all about, and how to do an effective job. This is where the Church now lacks books and pamphlets, training courses and seminars.

A pastor once remarked to me, "I try not to counsel homosexuals, because I feel too insecure in my own sex adjustment." At times, alas, the pastor is more concerned about what society will think if it learns he has been associating with homosexuals than what the message of Christ, coming through his counseling, might be able to effect in the lives of those so afflicted. The pastor who openly counsels homosexuals and becomes known in such circles as one who can be trusted, and from whom at least some love and understanding are available, faces the possibility of being defrocked. I know of one man who for over a year received such homosexuals, but his church was kept in complete ignorance of what was going on. Another clergyman friend has counseled scores of homosexuals—but only by mail, for fear of being too closely identified with them.

Later in this section, I will have more to say about marriage; but while we are considering needed publications, let our marriage counselors become better aware of homosexuality as a marital problem. So far, their writings have displayed an amazing ignorance of this subject. I hope the reader is familiar with the very excellent "Sex Knowledge Inventories," X and Y, developed by Gelolo McHugh and published by the Family Life Publications of Durham, North Carolina, for I now want to discuss this in reference to what might be available to the

pastor who would counsel with the homosexual. *Collier's Magazine* in its issue for November 9, 1956, had a feature story on the use of these inventories.

The advisory committee which worked on the inventory includes some of the leading names in contemporary sex education: Evelyn Duvall, Russel L. Dicks, Reuben Hill, Roy Burkhardt, and Robert G. Foster. Be it noted that Inventory X and the counselor's manual were prepared for marriage counseling; and Inventory Y, as a test of vocabulary and anatomy, both ". . . to help you understand better the constructive part sex may play in life."

On the more elaborate Form X, there are eighty questions, each with a choice of five answers, fifty correct answers placing a male in the 34th percentile and a female in the 27th percentile. Not one of these eighty questions or four hundred answers contains the word "homosexual" or makes any reference to it. Wrong answer "D" of Number 37 comes the closest of any to this particular form of sex expression: "Q. How does sterilization usually affect a man? (D) It causes him to develop feminine ways."

On Form Y, there are 100 questions with fifty correct answers placing a male in the 31st percentile and a female in the 43rd percentile. On this form, one question does deal with homosexuality; it is a matter of straight definition: "A person who has sex relations with a member of the same sex."

Now I recognize that neither of these forms was designed to provide understanding of homosexuality. And both, certainly, do accomplish the purpose for which they were designed. But I cannot help being concerned over the almost total absence of this form of sex expression in a sex-knowledge inventory. Maybe it does rate only one question in a hundred on sex vocabulary and anatomy, but it most certainly rates more than zero questions in eighty on marriage counseling!

One can come to but two possible conclusions: either the creators of this very excellent form have failed to appreciate the great significance of homosexuality as a problem in marriage counseling and day-to-day living, or they consider it such a taboo subject that they dare not include a single question per-

taining to it. That they did include it on Form Y as a definition, and that they do include on Form X other matters, such as menstruation and masturbation, which were once taboo for discussion, indicates it was not the latter reason which kept homosexuality out of the Sex Knowledge Inventory Form X.

I can only conclude, then, that this eminently qualified advisory committee has reflected the current thinking of Church and society in deciding that the problem of homosexuality is inconsequential in marriage counseling. That it may not be as great a problem as my observations indicate I am willing to admit. But most certainly it is of more import than to deserve zero out of eighty questions in the country's most advanced sex-counseling booklet!

A man or woman could get into the 99th percentile of Form X and still be a homosexual who is in need of serious and immediate counseling before entering marriage. While this inventory can point out to the astute counselor many areas where the counselee is weak on proper sex knowledge, it will not reveal the presence of a homosexual conflict. Not one question has been designed for this purpose.

Thus, the counselor who seeks to direct the homosexual, whether he is looking towards marriage with the opposite sex or just wrestling with his inverted-sex problem, finds no help even from the very best sex counseling material now available. But let us look further at Form X.

Because of the sincere concern and great knowledge of those who created Form X, I am encouraged to hope that some day soon they will turn their attentions to preparing material specifically designed for the homosexual and those who would counsel him. For instance, we need an inventory to indicate the degree to which a person is homosexual or heterosexual; perhaps also indicating whether or not he should ever consider marriage with a member of the opposite sex.

Then too, the homosexual needs as much sex education as the heterosexual. A form similar to X would be helpful to determine just how much the male homosexual knows about male sex and homosexual behavior. Questions on "The Hymen," "Birth Control," "Menstruation," "Conception, Pregnancy,

Childbirth," and "Effect of Menopause" might be substituted for by questions dealing with "Sodomy," "Sadist-Masochist Behavior," "Fetishes," "Behavior Patterns Despite the Presence of Homosexuality," "Exhibitionism," "Narcissism," "Homosexual Vocabulary," and "General Awareness by Homosexuals of Their Problem." The other questions on Form X might well be retained, for these are as applicable to the homosexual as the heterosexual in testing general sex knowledge: "Sex-Act Techniques," "Possible Causes of Poor Sexual Adjustment," "Sex Dreams," "Superstitions and Misinformation," "Masturbation," and "Venereal Diseases." Such a form might also be used to determine how much knowledge and understanding heterosexuals such as police, prospective wives, parents, lawmakers and ministers have concerning the nature and problems of the homosexual.

For example, let us take Question 24 from the section on "Possible Causes of Poor Sexual Adjustment" on Form X of the "Sex Knowledge Inventories." "Q. Of the following, which is most closely related to a happy sexual adjustment in marriage? . . . Correct answer C: The wish to be together after sex needs are satisfied." Wrong answers include, degree of passion, intensity and length of climax, and time spent in sex relations. Now, most certainly, C is as correct an answer for two men as it is for a man and woman. Indeed the proffered information following this question in the Counselor's Manual which accompanies this inventory suggests as much. ". . . individuals will be helped by understanding all that already has been said about sex as a way of expressing love rather than merely as a goal in itself. They must learn to appreciate sex as self-expression instead of for physical pleasure alone."¹⁵ The homosexual expresses his love for his mate in sex acts which society and the Church consider perverted. But these physical acts are not the goal of the homosexual. As the analysis of Question 24 indicates, these are the ways this man—a homosexual—gives self-expression to his love for another. And let us remind ourselves on this matter of so-called perverted sex acts that the "unusual" can still be quite normal.

Another example of how a revised Form X might help society and the individual homosexual understand homosex-

uality better: Question 72 deals with masturbation; and part of the comment on this question in the Counselor's Manual reads, "At such times mutual manual stimulation may be the closest approach to intercourse that is possible, and it certainly is harmless when psychologically acceptable to both persons."¹⁶ And what has the Church been saying about masturbation ever since it incorrectly and maliciously interpreted the story of Onan in Genesis 38:8-10 to scare people away from manual stimulation of their sex organs?

The word "such" in the above quotation refers to periods of late pregnancy, illness, or other special circumstances. Certainly, homosexuality is a "special circumstance." If, as our most farsighted sex counselors would indicate, there is no harm in husband and wife engaging in mutual masturbation "when psychologically acceptable to both persons," why not two men or two women?

The following two questions with multiple-choice answers are given as suggestions for use on an inventory geared to a consideration of variant sex expression:

Q. A homosexual may be recognized by:

1. Effeminate mannerisms;
2. No certain way of recognition (best answer) ;
3. Absence of close friends among the opposite sex;
4. Wears a pinky ring;
5. Slight bone structure and delicate features in a man, coarseness in a woman.

Q. Homosexuals prefer sexual conduct which:

1. Includes oral stimulation;
2. Includes anal stimulation;
3. Includes both oral and anal stimulation;
4. Is pleasing at the moment (best answer) ;
5. Includes sadistic or masochistic activity.

In the concluding instructions to those using Form X, we read, "The counselor, of course, understands that a variation from the usual is not necessarily abnormal, and that he must be

extremely careful not to create feelings of guilt or fear in the person counseled because he or she happens to vary somewhat from the average in behavior or experience." Can we not practice the same towards the homosexual who varies from the usual, instead of labeling him a sinner, pervert, security risk and queer, thus creating in sensitive souls the feeling of guilt and fear?

In his chapter on "The Function of the Clergyman" in *All the Sexes*, Dr. Henry gives statistical evidence of the value of the aid offered by clinically trained clergymen. But this is where the difficulty arises. It is not possible for all the clergy who would like to counsel intelligently with the homosexual to have clinical training. Cannot the parish pastor be supplied with books and seminars that will point out the dangers of inadequate counseling with the homosexual, as well as material to prepare him for constructive work here? And how about a pamphlet for the pastor to give to the afflicted homosexual? It is all so complicated! For example, we are told that homosexuality is a symptom of lack of security or lack of recognition. Maybe so—but what about the happily married homosexual couple who have found their security and recognition with one another and are still overt homosexuals? More books please!

I hesitate to refer so frequently to Dr. Henry's *All the Sexes*, but I must, since it is practically the only book in the field. Seward Hiltner calls Dr. Henry ". . . our greatest psychiatric authority on these matters."¹⁷ Certainly here is a basic textbook for the pastor who would like to acquaint himself with the problems of the homosexual and how to counsel him. While the book is long on case histories and short in moral approach, it is a pioneer work; and before we ask for other materials, we should be using this one. Recently, I discovered this volume in the library of a fellow pastor, but was informed by him that though he had had it for nearly a year he had not yet gotten into it. Certainly, we cannot plead for further published material until we use what is available.

Another nonfiction book in this area available for the pastor is Cory's *The Homosexual in America*, which presents merely a subjective cursory picture. Of far greater importance is

Bailey's *Homosexuality and the Western Christian Tradition*, which gives the historical record but ends before he reaches America. This book is especially valuable in refuting the age-old heresy that homosexuality was the cause of the destruction of Sodom and Gomorrah. The anthology *Sex and Religion Today* might also be included in this small listing for some of its sections, but not for all. By all means, the Kinsey volumes should be available to those who would counsel in any field of sexual behavior. And portions of West's *The Other Man* will also prove helpful.

The monthly journal *Pastoral Psychology*, from time to time, has carried articles on the subject, including reprints from Dr. Henry's books. To my knowledge a similar publication, *Religion and Health*, has never published an article on this subject. In the previous section, I already commented on the pamphlet, "Letter to a Homosexual," distributed by the Forward Movement.

"One of the startling disclosures of Dr. Kinsey's interviews was the number of women who named the Bible as their first source of sex information. When we give the Bible to children and young people we place in their hands some very confusing sex information! Dr. Kinsey's findings have brought out into the open what many Bible readers privately have suspected. Now Bible teachers will need to be prepared to explain *sexual behavior in biblical males and females*.¹⁸

Some day we might have a serious study of the Bible concerning the presence and influence of homosexuality among its characters, and what the Bible has to say about this age-old affliction. Certainly a pastoral counselor in this field needs to be aware of the position of Scripture on this matter. It is not my purpose here to go deeply into such a presentation, but just quickly to suggest areas for further examination and meditation.

Most Bible readers are aware of the great amount of sex depicted in it, because the book deals with the basic day-to-day concerns of real people. Just as some of the authors were aware of heterosexual activities, some were also aware of homosexual practices, and so included them as part of the human behavior pattern.

Dr. Henry is weak in his comments here, the victim of the misinterpreted Sodom and Gomorrah story. But even Bailey fails to exhaust the implications of homosexuality in the Bible. Neither one makes any mention of the latent homosexual thread running through the story of Ruth. I remember a seminary course on Old Testament characters during which one woman in the class discussed in detail the personality of the Moabite Ruth. This classmate made mention of the apparent maladjusted sex nature of Ruth, much, as I remember, to the consternation of some of the class. Every time I hear a preacher or anyone else refer to Ruth 1:16,17 as an example of a very beautiful and touching message of love, I remember that these tender words were spoken by a younger woman to an older woman. What is the difference between these Bible words and the love letter printed in Section I of this book?

In Syria, the goddess Atargatis was worshiped by men and women dressed in the clothing of the opposite sex, with a definite homosexual connotation. When the children of Abraham arrived in Canaan, their Elders sought to keep them pure from such local religious practices. Thus we read: Leviticus 18:22; 20:13; Deuteronomy 22:5; 23:17; I Kings 14:24, 15:12, 22:46.

Much has been said about the relationship of David and Jonathan, though George B. Caird, in his exegesis of II Samuel in *The Interpreter's Bible*, conveniently skips 1:26. Ganse Little, in his exposition does comment on this verse by telling us that the two boys were just good friends expecting nothing from each other. Bailey tends to dismiss this relationship with but a brief look, and Henry psychoanalyzes the two youths and concludes that Jonathan was the aggressor (seducer?) over David. I think not!

Here we have the story of an ambitious, sensuous youth who uses sex to achieve political power. Later in his career, David did not hesitate to marry any woman whose wealth or political position would further his own ends. He behaved in the same way towards Jonathan. It is entirely likely that David was the aggressor, using Jonathan's love for him as another bond with the royal family. So great did Jonathan's love become for David that Jonathan was willing to risk his own succession to the

throne for him. David's artistic nature, his reportedly comely body, his self-assuredness and his aggressiveness combined to turn the king's firstborn son into a love-sick paramour who never lived long enough to realize how he had been used by David. How many male homosexuals have gazed at Michelangelo's statue of "David" and secretly wished they might have been Jonathan, a Jonathan who was willing to give up a kingdom and betray his father for the love of this shepherd boy. Jonathan had everything to lose, David everything to gain.

Leviticus 18:22 and 20:13 (part of the "Holiness Code") are exhaustively considered by Bailey, and treated in just the opposite way by *The Interpreter's Bible*. Indeed, Nathaniel Micklem, in his exegesis of Leviticus, just skips both verses. In his exposition (one of three instances in this series where one man has done both the exegesis and exposition of the same book) he skips direct reference to 18:22, but does have a sentence concerning homosexuality and 20:13—a sentence with which I do not altogether agree. But *The Interpreter's Bible* sheds no light on these two passages, and we are grateful again to Bailey for what insights are available in helping us to understand homosexuality in the light of Levitical law.

Via the R.S.V. translation, we now have the word "homosexuals" directly in Scripture in I Corinthians 6:9. This is an unfortunate translation of the two Greek words involved. Unfortunate not so much because more accurate words might have been used to convey the original Greek meaning, but very unfortunate for the pastor who seeks to bring Christ's message of love and forgiveness to the homosexual. Paul, in the R.S.V., is here saying that the homosexual will not inherit the kingdom of God. Can anyone who knows Paul's Christology honestly believe he would say this? Can anyone who knows Christ honestly believe such exclusion is correct?

No distinction is shown here between the affliction of homosexuality and the action of homosexuals. No distinction is shown here between the homosexual who keeps his life within bounds and the male prostitute. All are here forthwith condemned! Bailey suggests that Dr. Moffat's translation of the two Greek words used by Paul here is the most accurate: "catamites and sodomites."¹⁹ Even here this misinterpretation of Genesis 19:4—

It is apparent. It would seem that at this point the R.S.V. has dealt a blow against enlightened understanding of the homosexual and a Christian approach to his problem.

In his exegesis on this verse, the late Clarence Tucker Craig writes, "If some of the church members had been guilty of practices like these, Paul had certainly drawn his net through the dregs of the city."²⁰ For those who still think like Dean Craig, let me ask: are we not commissioned by Christ Himself to go to all, even to the dregs of the city? Such a statement reflects the prevalent thinking in the Church that a homosexual is *per se* among the dregs of the city. John Short's exposition of the same verse is equally shortsighted and will do nothing to help bring Christ and the overt homosexual together.

I Timothy 1:10 is another reference to the presence of homosexuality. But it is the first chapter of the great book of Romans which gives us cause to pause and reflect upon Paul's attitude towards this condition. Romans 1:18-2:3 might better be read as one account of Paul's reaction to homosexuality, 1:26 being the only place in Holy Scripture where homosexuality between females is mentioned. One must note the strange condition in 1:27 when Paul reports the men giving up relations with women for the sake of one another. This is more accurately an account of bisexual behavior than strict homosexuality. For many homosexuals would never have had relations with a woman in the first place, and so would have none to give up. Paul fails to recognize that there is more than the one type of homosexuality which he sees, and in his condemnation he includes all, even those he has no knowledge of whatsoever.

Saint Paul has been analyzed by almost every Bible student, and much has been read into his "thorn in the flesh" and some of his other difficult statements. Maybe Paul was a homosexual at one time and here is reporting from firsthand experience; hence, this sexual variance of his constitutes his "thorn in the flesh." If he was an overt homosexual, he justifies such actions in I Corinthians 9:19-23. Paul is an astute observer. One acquainted with the life of the homosexual community will find Romans 1:28-2:3 an accurate description of such life, even in the twentieth-century America. It certainly is not true of all homosexuals today and I doubt if it was in Paul's time.

John Knox's exegesis of Romans 1:26,27, in *The Interpreter's Bible*, is enlightening; but Gerald R. Cragg's exposition of the same two verses leaves something to be desired in understanding the homosexual and his condition.

It is with Genesis 19:4-11 and Judges 19:16-26 that Bailey makes his great contribution. Both of these parallel stories are admirably and scholarly explained by him as acts of inhospitality towards strangers, rather than homosexual behavior by the populace.

In Genesis 9:21,22, Noah succumbs to alcohol and falls asleep, leaving himself uncovered. Ham sees his father's nakedness and is condemned. In Leviticus 20:11,20,21, we see similar instances, which led Dr. Henry to conclude, "It is clear that incest was regarded as a grave offense, but apparently it was not as serious as uncovering the nakedness of a father, uncle, or brother. In other words male homosexuality within a family was most heinous."²¹

The following Biblical passages, some of which have already been commented upon, are listed for the reader to reflect upon in the light of our examination of homosexual behavior and how the pastor or other concerned person might profit thereby. Direct reference: Genesis 9:21-27; 19:3-11; Leviticus 18:22; 20:11,13, 20,21; Deuteronomy 22:5; 23:17; Judges 19:16-26; Ruth 1:16,17; II Samuel 1:26; I Kings 14:24; 15:12; 22:46; Romans 1:24-32; I Corinthians 3:17; 6:9; I Timothy 1:10. Applicable: Deuteronomy 23:1; II Kings 18:27; Job 36:14; Proverbs 10:9; Ecclesiastes 4:9-12; Isaiah 16:3-5; Matthew 7:1-5; 15:11; 19:12; Luke 7:31-50; John 8:3-11,15; Romans 7:18,19,24; 8:10,23,35-39; 10:9; 13:13,14; 14:12-14; I Corinthians 6:12; 7:1-9; 9:21-23; 10:13,23,24; 12:14-26; Galatians 5:16-24; 6:1,8; Ephesians 2:17-22; I Timothy 2:15; 4:4,8; Titus 1:15; I Peter 2:11; I John 4:20, 21; Revelation 14:4.

What a powerful sermon might be preached on Acts 24:15 or James 2:1-9! Who cannot but be stirred by the thunder in I Corinthians 10:29,30 or the pathos in Psalm 88?

This is more than I had intended to say about the Bible as a source book for ministering to the homosexual, but these paragraphs ought to convince any concerned person that our Bible has a good deal to say regarding homosexuality. Fletcher, in his

Morals and Medicine, properly reminds us that Jesus remained silent on such matters as birth control, large families, sex perversion, masturbation, sterilization, artificial insemination or abortion. The Gospels deal only with the motive in sex, nothing about means and consequences.

The two most exhaustive sources of statistical material concerning homosexuality in America are Kinsey and Henry. Yet they fail to coincide, primarily because of the basis of definition used (see the Preface). Kinsey, for instance, found that Orthodox Judaism had a deterrent effect on homosexuality among members of that religious group; while Henry found no noticeable influence by any religious group. Henry's eight tables are more easily followed than Kinsey's extensive ones, and thus of more immediate value.

One should be aware of those occupations in which the highest percentage of sex variants were found by Dr. Henry. In this regard, it is interesting to note that clergymen have a noticeably higher percentage than lawyers, engineers or physicians.²²

It is difficult to tell whether homosexuality is on the increase or decrease in America, since there are no reliable figures prior to Kinsey for comparison. A denominational report on how many of its pastors held how many counseling sessions with homosexuals in the past year might be important for all concerned. Such a published report would also communicate to the homosexual community that there are pastors willing to counsel on such problems.

But the field of publications is wide open, and the need by the individual homosexual, the pastor, the courts, the community, the loved ones involved, employers, marital counselors, and Bible students for information is paramount. Here is one area where positive action can immediately be undertaken by the Church.

The homosexual encouraged to participate in Church activities

In the course of preparing my book, I showed the outline of this section to one trained in the field of spiritual counseling for the emotionally disturbed. He had a negative reaction to

the idea that the homosexual ought to be encouraged to participate in the activities of a local parish and his talents put to work.

With all due respect to the learned gentleman, it was obvious to me that the picture conjured up in his mind by the word "homosexual" was that of the person who would use such a church group purely as a place to meet other homosexuals for sex purposes, sometimes referred to as a "happy hunting ground." I have no doubt that such would be the case on the part of some homosexuals. But it need not be a significant percentage, and the potential good which would result from inviting the homosexuals into our church programs far outweighs the potential evil. To refrain from opening church doors to the homosexual because some might misuse the invitation is as valid as abandoning the Sunday-morning service because some worshippers might leave with the wrong interpretation of the sermon. To refuse to make the ministry of our churches available to the homosexual (or to any particular group, majority or minority) is to say that Christ's message is only for a selected number, and that He died only for those to whom we choose to expose Him.

Of course Jesus Christ is as much the Christ of the homosexual as of the heterosexual! And woe, woe, woe to the church, pastor, hierarchy or congregation which behaves otherwise! The Law of the Old Testament may shut out the homosexual, but the love of the New Testament brings him in.

We should be encouraging the homosexual (as well as the heterosexual) to attend church, for the churchgoer who is in trouble (with self, with others, with God) has two advantages over the non-churchgoer: a sense of right direction for personal conduct is established; and greater spiritual resources to meet crises are available. Through regular attendance at divine worship and active participation in the program of a local parish, a homosexual's courage of desperation, hidden behind a carefully adjusted mask, can be replaced by his courage of Christian faith. Like the more normal members of society, the homosexual, too, seeks excitement—something to absorb his attention, and so free himself from bedroom fantasies. In the full meaning of the term, there is nothing more exciting in all

human life than being a follower of Jesus Christ. He can save one from loneliness and aimlessness by putting purpose and direction into life.

One of the most important statements in Dr. Henry's monumental book is applicable here. He writes, ". . . success or failure in sexual adaption is often determined in large part by emotional factors. Thus far in our therapeutic endeavors they are the only factors which have given promise of modification."²³ O.K., then! If you want to help the lot of the homosexual, or if you want to correct this maladjustment in the community, this quotation suggests that the only way is to modify the "emotional factors." Christianity can help modify emotional factors. It has been doing so for 2,000 years. It can, that is, if we bring Christianity and the homosexual together. That is the Church's job!

Dr. Henry C. Link, in *The Rediscovery of Morals*, tells of a test given to 10,000 adults to measure "freedom from emotional excesses." He reports, ". . . a subsequent analysis of the data showed that *those who believed in religion or were members of a church tended to have better personalities than those who did not.*"²⁴

Having recognized the validity of making the ministry of the local church available to those homosexuals who will avail themselves of it, we ask, *what type of ministry?* "Be specific!" is the cry. A local church need not, indeed should not, go out of its way to minister *just* to this particular group, any more than to any segment of the population.

No concentrated publicity is needed beyond the news spread by one or two homosexuals who have found a meaningful religious experience in some phase of the parish program. A church certainly never need feel ashamed for ministering to this group, nor need it make apologies to the community. But it does not have to hang "Welcome" banners across the door. This would only drive the boys away. For the fundamental lesson to be learned in ministering to them is that they wish to be loved and treated like anyone else and accepted on equal terms.

The church program prepared especially for homosexuals will fail because few if any will attend. To do so would be to

advertise themselves. Rather, the church programs ought to be prepared in such a way that they are welcome, made to feel a member of the group, but not looked upon with suspicion or as exhibit "A."

The homosexual is accepted into the program of the church because he is a child of God; because he is our brother under the Fatherhood of God; because he is one who needs the saving grace of God and the companionship of Jesus Christ; because he is one who needs the fellowship of the church; because he is one who needs to participate in public worship, Bible reading, and Christian service; because the church needs him and he needs the church. In other words, he needs the particular church no more or no less than anyone else.

Let us think of some specific functions within most congregations, and how the homosexual might find spiritual uplift and form a life pattern founded on godly things. The whole field of church music—composing, directing, singing, playing—is available to the homosexual with such talents. Not a few of our leading church musicians are homosexuals; and certainly, the cause of contemporary American church music would suffer if all the homosexuals were to be removed from their posts in our churches, cathedrals, colleges and choir schools and their hymns removed from our hymnals. There is no basis in Scripture that says a homosexual cannot validly worship and serve God by exercising his talents in music. Thank God for the churches and choir colleges that refuse to bar a musician just because he is a homosexual!

I think many people would recognize the above role for the homosexual in the life of the church, since the church profits from such help. But who would be willing to open any other church doors to him? Alas, such people are unaware of the relatively high percentage of our clergy who are homosexuals. Of the 4,040 male sex variants interviewed in the New York City area by Dr. Henry and his staff, 1.6 were clergymen, a far higher percentage than engineers (.3 per cent), physicians (1.2 per cent), or lawyers (.5 per cent). At the time of this tabulation, the percentage of clergymen among the male population of New York City was only .2 per cent. This indicates that far

more clergymen are sex variants than, say, craftsmen, who made up 16.1 per cent of the population but represented only 5.3 per cent of the sex variants.

The church is already understaffed for ordained men. To exclude all those who are homosexual would be a crippling blow and cause the curtailment of work not only in many a local one-man parish but in the mission fields, publications, colleges, administration, music and art. The very fact that the above figures seem almost impossible to accept testifies to the success with which the homosexual clergyman has been doing his job without letting his homosexuality dominate him. Only a very few of our clergy have been revealed as homosexual, and almost always the amount of publicity has been excessive and oppressive. Yet in spite of this overblown publicity, our information about such instances has been very small. Surely the self-sacrificing ministry of thousands of homosexual clergy of all faiths is stirring testimony that God can and does work through any person; and furthermore, that homosexuality need not be a barrier to Christian service and church membership.

I would never tell a homosexual that he could help his situation by going into the ministry, any more than I would give such advice to a heterosexual. But if an otherwise qualified and dedicated person was considering the ministry, and hesitated solely because of this affliction, I would not counsel him to abandon his plans. Too much of the constructive good of the Church has been established by the homosexuals within her clergy. I will not disturb anyone by mentioning specific names, but at least one "giant" in a previous generation of American preachers was a homosexual, and at least five of our foremost Church personalities today are homosexuals. From history we could list saints, hymn writers, painters, architects.

One final word on this point. A seminary which refuses to accept a student because he is a homosexual has no right to call itself a Christian institution. Not only is it prejudging the student, but it is depriving the Church of one who may have been called to be a laborer. I am pleased to note that of the four seminaries of which I have personal knowledge where the presence of homosexuality among its students became known by

the administration, there were no mass dismissals or wholesale rejections. Each case must be handled on its individual merits, and always with the help of the Holy Spirit, not the local chief of police! The morality—or immorality—of homosexuality must not be superseded by the greater immorality of adjudicating against the individual and of depriving the Church of one through whom the power of God may flow.

But besides a role in church music or ordained clergy, where else may the homosexual fit into the life of the local parish? Certainly, in all the art forms—religious drama, religious dance, architecture, photography, painting, writing, wood and stone work—there is room for him. The Department of Worship and the Arts of the National Council of Churches ". . . fosters communication between artists—poets, painters, sculptors, novelists, playwrights, actors, musicians—and the churches. Each has a gift for the other."

All these are avenues for the talented homosexual to serve God—that is, the Father of Jesus Christ, and not Bacchus, Orpheus or Apollo. Leadership in youth programs, teaching, Bible scholarship, curriculum preparation, recreation and outdoor programs may be as capably fulfilled by the homosexual as the heterosexual. If the Christian Church will not trust the homosexual in these fields of endeavor, who will?

Who can begin to measure the contributions made to the Church through the generations by the homosexual? Likewise, who can measure the loss to the Church by excluding the homosexual from any relationship with it except as a confessing sinner? Instead of saying to the homosexual, "Go and clean yourself, and then come and be a partner," the Church should be saying, "Come unto me all ye who labor under the burden of homosexuality, and I will give you a purpose in life plus the means to win it."

Where no other place in town—except a demoralizing, expensive bar—will permit two men to dance together, a downtown church makes its dance floor available to all who wish to come and dance to canned music. The first time, some of the heterosexuals may snicker; but when they find such dancing being accepted by those present, the novelty will wear off and no eye-

brows will be raised, except by the newcomers. After all, we have long tolerated two females dancing together. If anything, the heterosexual girl may become jealous when she notices the best dancers and most handsome men dancing with each other instead of with her. By providing such a dance hall the church will be educating the public towards acceptance and providing a wholesome atmosphere for homosexuals in which to spend an inexpensive evening. Who knows, the homosexual might even meet a nice Christian girl and become interested in her, which is something he would never have had the opportunity to do in a gay smoke-filled, high-priced bar! It costs the church not one cent more to permit such dancing, though it may suffer public criticism and censure.

The church can go all out on such a holiday as New Year's Eve, Halloween, or Valentine's Day by staging a real ball, costumes and all. Let the homosexuals assist in the decorations—usually, you'll get a more artistic job. You'll notice an improvement in the quality and elegance of the costumes also. Again, the homosexual will be saved the degrading experience of having to attend a professional gay masquerade, where the liquor is overpriced, the admission fee exorbitant, the atmosphere less than wholesome, and the police ever a threat.

Many girls, if they are tolerant at all, have discovered that they like the friendship and company of gay fellows. Most girls detest the wolf, and more than once have been insulted by the advances of a heterosexual male. Unless a girl is attending such church-sponsored dances solely to find a man, she will have no objection to the presence of the type of homosexual I have just described. And the heterosexual male need feel no sense of competition for his girl. Needless to say, some homosexuals may have to be bounced off the dance floor just as often as some heterosexuals.

Little drama groups within the church can be greatly enriched by the presence of a couple of homosexuals. This has been verified too many times to need elaboration. Likewise with speech therapy classes, millinery classes, language classes, travel talks, art courses, beauty-culture sessions and the like.

The suburban and rural churches may not have as great

facilities or opportunities as the metropolitan churches, but they, too, can keep their eyes and doors and hearts open to meet the spiritual needs of the homosexual—which, after all are those of any person. Two people in love like to hold hands when they sit side by side in the pew worshipping the Lord, whether in a city church or in a rural one, whether they are homosexuals or heterosexuals.

I have already mentioned the need for parents or wives of homosexuals ministering to another individual in the parish who suddenly is confronted with the issue. This is something that even the smallest parish can provide.

Let no church or pastor make the error of assuming there are no homosexuals in the immediate area. In one of his many valuable studies, Dr. Henry presents the case of Hans, who listed a dozen factors which contributed to his sexual maladjustment. Included on the list was: "Lack of any sort of religious faith or spiritual objective."²⁵ The main thing to keep in mind as we plan a program in our local churches is whether or not we are deliberately excluding any group which would benefit by such participation. Jesus Christ died for all sinners; it is not our option to decide which ones.

Need for rethinking the theological position on homosexuality, and three conditions whereby homosexual expression may be moral

One who calls himself a "Christian" might live for years a relatively quiet and peaceful life, applying a set of rules on Christian morality. Yet when lightning strikes, and in a matter of hours he is forced to make a decision the like of which he had never confronted before (nor indeed knew existed)—what then? Can he find in his Christian teachings the answer to what he is to do? And if he can, does he dare to do it?

Perhaps, from that decision on, he finds himself at odds with the community. If weak, he might attempt to lessen or even reverse his previous decision, in order to appease the mob. But now it is too late! He has acted and there is no erasing his decision. Some praise him, others damn him, many fail to understand

him. Because he has had to face and act upon an ethical situation, he has changed the entire course of his living.

Who then can say how he will react to future situations in the course of daily living? To be sure, we all wish to act so as to further meaningful communion of man with God, man with man, and man with himself. But beyond that point lies a multitude of pathways, some leading to success, many to partial fulfillment, and some to ridicule, unjust adversity, defeat—perhaps death or imprisonment.

One can devise the most elaborate of philosophical systems while in the security of his leather library chair; but once extreme crisis faces a man, and his philosophy is put to test (perhaps an unjust test, to be sure, but nevertheless a testing), there is the possibility it will crack or disintegrate entirely. And if it does—what then? Will there be an opportunity to rebuild later on? On what? Sometimes there is, but often all is lost—lost not only to the individual involved but to his family and, what is even more tragic, to society. If one's ethical standards pass the test, then they survive only until the next testing period. "Therefore let any one who thinks he stands take heed lest he fall" (I Corinthians 10:12)

But I can conceive of even the soundest ethical system collapsing under one extreme blow, and taking with it years of labor, thwarting progress and retarding further confidence in any ethical system.

Two of America's younger theologians have told me that they are disturbed by the Church's theological position towards homosexuality. Yet, to my knowledge, neither has published anything in the field. I recognize that a lengthy book needs to be written on this one aspect of theology alone, and it is not my desire here to present a theological solution to the relationship between Christ and the homosexual. I want only to start churchmen, the homosexual society in general, and all who profess the name of Christ to think about the message that the Church has for the homosexual. It is time we formulated some thought on this ethical problem, so we might be prepared when it confronts us, one of our loved ones, or one of our parish.

First of all, we recognize the need to raise morality from the

level of the law (thou shalt not) to the level of love (outreaching redemption)—to free it from naturalistic determinism by giving it a life of its own. An autocratic morality must be replaced with a rational morality, in which man makes his own decisions, though encouraged to keep them spiritually high. Such an approach does not lessen allegiance to God; indeed, it may bring one closer to Him.

"The emotional factors involved [in homosexuality] go far beyond the achievement of animal satisfaction."²⁶ Included in these "emotional factors" are aspects of morality, Christian ethics, standards of behavior, philosophy of life, religious affiliation—in short, a personal theology of homosexuality.

Man will worship something, be it idol or God. For the homosexual, his homosexuality or the homosexual life frequently become his god. Time better spent in serving and praising the Heavenly Father is expended on trying to join the homosexual community or a particular subdivision of it. So much of the homosexual's income may go for liquor in a gay bar or for lavish entertaining, or for expensive vacations at gay resorts, or for a collection of photographs, or for keeping up socially with the community (the latest-style jacket which the gay boys are wearing this season costs \$18.95) that he has nothing left over as a tithe or offering to God. It does not lessen the homosexual's obligation to God to say that heterosexuals are in the same financial straits.

Because the homosexual is inclined to be narcissistic, it is an easy step for him to glorify himself at the expense of the deity. Proper grooming and dressing, bodily cleanliness and attractiveness are assets which every person should acquire. But for some homosexuals this comes near self-worship and self-glorification. Narcissus stands ever just behind the mirror. The Christian virtue of humility is endangered.

Most people—homosexual and heterosexual, male and female—feel that being religious implies denying themselves something. The season of Lent, fasts, vows and sacrificial giving are examples. For the homosexual, this denial, this self-imposed suffering, is daily apparent in his inability or failure to establish a satisfying relationship with a woman. Every homosexual,

sooner or later, admits to himself, if to no one else, that his homosexuality is a constant burden. This, he is apt to reason, is his cross to bear, his self-denial, and so, to a degree, his religious expression.

But the theology which says that the Christian sacrifices not in order to punish himself, or to be thrilled by suffering, but to enable him to do more for Christ and the Church and the Kingdom, is on safer ground. To be sure, the homosexual is carrying a cross; but that in itself doesn't make him religious. Every one of God's children, at some time in life, must shoulder his cross. Our concern here is what the homosexual does with his cross. It can destroy him or it can be the means of raising him up to new spiritual heights. The homosexual who whimpers under the weight of his homosexuality is to be pitied, just as much as the heterosexual under his burden, for both have failed to grasp the full meaning of the Cross and of cross-bearing.

Homosexuality is the creation of God (since God is the creator of everything); and as such it is just as good as any other creation of God. But can we simply call anything which exists "the creation of God," and reason therefore that it is good? What we have to deal with is divine creation and human distortion, divine gift and human misuse of that gift, divine grace and human sin. Is the divine creation the sexual drive, and the human distortion homosexuality? Or is homosexuality itself the divine creation, and improper expression of it the human distortion?

The answer is that all have a capacity for good and a capacity for evil. Can we say that the water which God created is good? Of course, the answer depends on how we use this God-given water. Likewise, all depends on how we use the fact of homosexuality. Personal adjustment is all-important. The sin and evil and vice that exist in homosexuality is man-made and not God-made. It is up to us as mortals to remove that sin and evil and vice. But this does not necessarily demand the removal of the homosexual, or even of homosexuality.

The heart of the matter for the homosexual seems to be that he is constantly at war with himself. The inner war must go on at many levels; but, in any case, it cannot be overcome

by pretending that it does not exist. Its horror can be alleviated to some extent by the recognition that some aspects of it are capable of solution. Thus, by engaging in, or refraining from, whatever kinds of activities it may be thought best he should engage in or refrain from (Christ's standards, not man's), he will, in a measure, be able to adjust his own needs and desires to the requirements of society. This will be a great help to all. It will enable him to find some kind of personal fulfillment and at the same time make some kind of peace with the world in which he must live. It will enable him also to recognize the relative unimportance of the conventions of social behavior, for these conventions are recognized as unimportant only when they are followed, not when they are violated. And so it will enable him to be rid of the fear, the frustration and the insecurity which arise from trying to live against the grain of one's social environment.

But all this will really not solve the fundamental problem, though it will prepare one better to face it. For the pressure is an inner one, as all basic human conflicts are, and involves the estrangement of a man from himself. This kind of self-estrangement is part of the fiber of moral existence and not by any means peculiar to the homosexual, although for him it takes a certain specialized form. It arises because of a conflict of desires and interests which cannot be reconciled. And because all men are victims of these irreconcilable conflicts, it is the language of the theologians to say all men are involved in sin and in need of the saving (redeeming) grace of God.

Saint Paul, speaking out of his own experience, probably has the best short expression of this inner conflict (and it always must be an expression, never a description, for it must be viewed from the inside and not from the outside): "For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. . . . Wretched man that I am! Who will deliver me from this body of death?" (Romans 7:18,19,24)

This is not a question of merely outward behavior, you see, but of the conflict of inner motives—the desire on the one hand

to abandon one's own willfulness and find one's self in selfless affirmation of God, and the equally powerful drive towards unrestricted self-glorification. As long as we remain human, we can never fully be rid of this conflict. The many voices which we hear urging us to live "victoriously," "confidently" or "affirmatively" only serve to underline the fact that every effort to escape this conflict but leads to its intensification.

Every man must learn for himself what this fact of his existence means for him; and every effort to talk about it "in general" is relatively pointless. I can, therefore, only barely suggest what it might mean for the homosexual in particular; and I repeat that self-examination must here be the starting point. Only from one's own recognition and grappling with the basic problem can come the continuing process of regeneration which enables one to live with it at all.

For the homosexual this problem may be seen with special clarity in the recognition of the fact that his sexual drive, which he can never wholly resist, is always at least in part, a contradiction of the natural and social order which he sees around him, and of which he desires to be a part. This is true however much or however little he restricts the overt expression of the drive; the presence of the drive itself is sufficient to set up the contradiction. Every effort either to express or to suppress the drive further demonstrates that it is there, and that it is capable of separating one from one's world, from one's self, and from one's God. Always his conflict will be mixed up with many others, since the homosexual is never merely a homosexual, and problems connected with his sex life are never isolated from the rest of his existence. This is a dilemma which the homosexual has to face continually, and in whose facing he needs the continuing grace of God.

Christianity means for some the doing of good moralistic works. If the homosexual has this limited approach, then he is very apt to reason that, since society condemns him as being immoral, he cannot possibly participate in the life of the Christian Church. Indeed he may become antithetical to all a Christian society stands for, though such behavior is a rare exception. Setting aside for a minute the decision whether the

homosexual is moral, immoral or amoral, it should be recognized that the great majority of them possess characters of the highest sort and are doing moralistic works of an unlimited variety, from being scoutmasters to fathers who love their wives and children.

Most churchmen would still say the homosexual is immoral, though recognizing he is capable of doing some moral good. More careful thinkers will differentiate between being a homosexual and committing a homosexual act. This was the thought contained in the pamphlet, "Letter to a Homosexual." This group reasons that the homosexual himself is amoral, and becomes immoral only when he engages in the immorality of practicing homosexuality. Therefore, a homosexual who remains a virgin all his life is not immoral by reason of his homosexuality.

A third group of people will reason that all humans are amoral, and become moral or immoral only as they commit a moral or immoral act. All of us would fall into this category, since we are all sinners; yet at times we rise to the commission of moral acts. This school would consider the homosexual no more immoral (nor, indeed, more moral) than anyone else.

But there is also a school which reasons that homosexuality is no more immoral than any other sex act. Can we say homosexual love is right or wrong? The ultimate standard for Christian morals is God's will for us, His purpose for human beings. Whatever we do to thwart or frustrate that divine purpose is wrong. But there is a compulsion to love; and no one can love *in vacuo*. "Apart from the will, an act is neither morally good nor morally evil. It is the motive that alone gives moral quality to an act."²⁷ Therefore the overt expression of homosexuality need not automatically become an immoral act. Just as there are conditions under which heterosexual sex is extremely moral, so is it possible to establish such conditions within homosexuality. Just as there are certain immoralities in heterosexual behavior such as rape and the seduction of minors, so, too, in homosexual behavior. The advocates of this approach reason that the homosexual is a moral person who is capable of committing an immoral act when his sex behavior involves the involuntary participation of others or seduction of minors.

Only a few of our churchmen have progressed as far as the third position, and very few as far as number four. Like the majority of churchmen, our judges, legislatures and law officers are still back at number one.

Now, how are morals enforced? In his foreword to *All the Sexes*, the late David E. Roberts writes, we ". . . learn that all helpers, not solely the psychiatrist, need to recognize the long-range futility of coercive and punitive methods."²⁸ Morals are enforced by police actions, physical threats, ecclesiastical decisions—or by love. If we can love the homosexual (most of us love one or more without knowing it) as we were commanded to love all God's children, then we do not need to worry about enforcing moral standards—providing, of course, all the homosexuals love all the heterosexuals and homosexuals in return.

We are all aware that moral standards which must be maintained by force are really artificial and likely to collapse at the first weakening of authority. If gambling can be stopped only by the police closing the doors of the casino, this moral evil will return just as soon as police surveillance ceases. But if the proprietors can be shown by love that gambling is morally wrong, then it can be liquidated without the use of police power. So too, if through charitable love the homosexual can be motivated to cease some of his socially annoying outward behaviorisms, and the non-homosexual society can be motivated to greater acceptance of the homosexual as a person with a very real affliction, then the problem of the morality of the homosexual will be lessened if not eliminated.

One cannot help but recall to mind at this point the story of Jesus and the woman caught in the act of adultery (John 8:3-11). "Judge not that ye be not judged." Who are we, mere mortals, to impose ourselves and our judgment upon a fellow mortal? God alone is to decide if the homosexual is any more immoral than the heterosexual.

A problem arises in the conflict between private morals and public morals. If the homosexual wishes to deprive himself of certain pleasures and to chain himself in such a way that he never realizes the full potential within himself we can reason that such is his own decision. But when he begins to impose

his mode of behavior on other segments of society, then certainly society has the right to protest. Most of the adjustments must continue to be made by the homosexual (Galatians 6:5), just as the blind man must make most of the adjustments to get along in society. But just as society adjusts itself to the presence of the blind man, and does not condemn him for his blindness, so, too, society might better react towards the homosexual.

The basic conflict at the public level is—and this must be said very bluntly—that the very existence of homosexuality constitutes a threat to the fundamental structure of society as we know it. This fact ought to be recognized by both homosexuals and heterosexuals, for no amount of good-will and understanding on either side will remove it. Homosexuality is an essential contradiction in our society, and must be dealt with as such with understanding and sympathy. If this requires that society should adopt a more intelligent attitude towards the problem it also requires that the homosexual should see his situation as one in which not only his own personal fulfillment but the welfare of the whole of society is involved.

But is the fact that we have this contradiction (and it is certainly real enough for the persons involved) in our society evil in itself? We can at once think of numerous other social contradictions. Each of the following, for example, has been considered by some group to be a contradiction in contemporary American society: racial segregation, a war-supported economy, the lack of complete brotherhood, the lack of free trade, war, deficit financing, the existence of families too large for the economic or physical means of the parents.

Even if homosexuality were the sole existing contradiction, does that make it wrong? Is the opposite of right always wrong, the opposite of good always bad? The sin of homosexuality—in the individual and in society—is the degree to which it separates the individual and society from a continuing right relationship with God!

Now let us look more closely at the real reason why the Church has traditionally opposed both the homosexual and homosexuality. This religious opposition comes directly from the Church's great stress on the family as the basis of society and

the source for future Church members, coupled with its opposition to sex expression of any kind.

Anything, reasons the Church, which threatens the family is a direct threat to both Church and society. Since homosexual behavior does not produce children, and since many homosexuals do not maintain a family unit, and since most homosexuals do indulge in sexual expression, therefore, in the eyes of the Church, this form of behavior is to be condemned. The wrongly interpreted story of Sodom's destruction is pointed out as the divine punishment awaiting those who practice homosexuality. In his one-volume history of Christianity, Kenneth Scott Latour-ette writes, "Sexual intercourse outside of marriage was sternly interdicted and within marriage was permitted only for the procreation of children."²⁹

For most of its history, the Church has not been challenged on this point. This is why the report of the 1958 Lambeth Conference of 310 Anglican archbishops and bishops, containing the statement, ". . . the procreation of children is not the sole purpose of Christian marriage," has caused so much comment throughout Christendom. With this ever so slight breach, the Church's position continues to be that marriage is sanctioned for only two reasons: procreation and as an outlet for those who, unlike Saint Paul, cannot remain celibate. Sociologists, lawyers, economists, historians, psychiatrists and all others concerned seem to concur in the Church's emphasis on the family as the basic unit of society; and the 1958 Lambeth Conference did nothing to lessen this emphasis.

Nothing, says the Roman branch of the Church, is to interfere with childbearing. Of course, homosexuality does interfere! Male and female live together to provide for the support of their offspring who in turn are expected to become members of the Church and so increase its numbers and power. But there is always that inherent danger of pursuing a valid point to the exclusion of other valid points. One can readily admit the basic importance of the family for both Church and secular society and still find validity in the following as well.

Our first concern is for the childless couple. Are they to be condemned for failure to produce citizens and Church members?

Regardless of the reason why they have no family, certainly the Church cannot morally place them on a lower moral level than couples with children!

Pitirim Sorokin, in *The American Sex Revolution*, writes, "Childless marriages and families are truncated, semi-fulfilled unions."³⁰ Elsewhere, he sees the increase of childless couples as a sign of the disintegration and asexualization of American culture. He would oppose any form of sex which did not produce offspring (and therefore, he opposes any toleration of homosexuality or the homosexual), because, among other reasons, there is a loss of the "social immortality of the parents." What do we do with Isaiah 56:4,5?

But do adults *want* "social immortality"? One obtains true immortality through Jesus Christ, and not through the number of children engendered by one's loins. To agree with Sorokin is to deny immortality to childless couples, celibates, impotents and homosexuals. Childless unions have often reached a higher state of fulfillment (of God's purpose) than families with many children. Sorokin shows no mercy for the childless couple, and is entirely sub-Christian at this point.

Every parish has these childless couples, who are among its most sincere and hard working members. And what about the approximately 200,000 American men who are azoospermic? Are they immoral because they cannot have children? Is the monk or priest immoral? Is the man who doesn't want children immoral? It is unthinkable that any of these have committed any breach of morals by failure to produce children! If this can be accepted, then the point of moral reproach to the homosexual, because he does not produce children, is no longer valid.

Let me pause here long enough to call to the reader's attention that there are many instances in which two men or two women live together and raise a child with all the love and honor of the best families. Then, too, there are many, many cases where a bachelor uncle or aunt assumes a great share in the love, education and raising of a nephew or niece and so becomes an actual part of a family situation.

Masturbation has long been under moral censure, but in the past thirty years, it has come out from under the social cloud

of ignorance and suspicion. Today we understand that there is no immorality involved in masturbation, and the only potential dangers lie in the individual's inability to find a heterosexual outlet, and in whatever guilt complexes the person may have built up within himself. Parents and schoolmasters are no longer disturbed by this practice among their children, as they were in the nineteenth and preceding centuries. At last the behavior of Onan, in Genesis 38:9, is being accurately interpreted as a failure to fulfill family law, rather than as a warning against all who would masturbate. Like the Sodom story, this little Biblical tale has been distorted for the purpose of injecting a wrong moralistic position.

If, then, we have progressed to the point of recognizing masturbation for what it is, a way of draining off sexual excitement without involving another person, and find that in itself it is neither moral nor immoral, then why cannot we take the next logical step in so recognizing homosexuality? Much of homosexuality is merely mutual masturbation, with the stimulation provided by other means in addition to the hand. If it is not immoral to be childless, and if it is not immoral to spill one's seed in order to relieve sexual pressure, then these two reasons for pronouncing homosexuality immoral are no longer valid.

We all admit that God moves in mysterious paths His wonders to perform. While sometimes we dare question Him, we have long since recognized that there are some things better left to God's judgment than to man's. Amen!

In our Christian culture, man-made ethical principles and codes of moral behavior are deduced from the principles enumerated by Jesus Christ. But for mankind to make a code of ethics again is to fall into the same pit as the Pharisees, with their involved legal codes. The homosexual's case is not under man-made codes but under the principles of love in Jesus Christ and the saving grace of God. But this is exactly where any sinner must be placed. Every person is a sinner of some kind, according to some legal code. If the homosexual is a sinner, he is so because he violates the will of God for him and

not because he violates a set of man-made rules. Laws and ethics have no validity except in so far as they aid souls in developing according to God's will.

Let us face the question: Is homosexuality a violation of the will and purpose of God for persons? If you answer this with an unqualified "yes," then who is to blame in the case of the homosexual who has not been seduced by any person and knows very little about sex at all but who from childhood has always been attracted to males and never to females? He did nothing to become that way; no one else did anything to make him that way. He found himself a homosexual, just as he found himself with blue eyes and black hair and a taste for art, music, and literature, rather than for engineering, or athletics or truck driving. What was the will and purpose of God in regard to this individual?

If God does have a purpose in permitting homosexuality, what is that purpose? I believe there are three conditions which make homosexual expression by a homosexual moral, and which demand that society, the courts and the Church cease blindly labeling homosexuality always and in all cases "immoral."

The first condition whereby homosexuality has a moral basis is that **HOMOSEXUALITY IS A GOD-CREATED WAY OF PROTECTING THE HUMAN RACE ON THIS PLANET FROM THE SUICIDE OF OVERPOPULATION.** We are told by those engaged in demographic studies for both the United Nations and the United States that the birth rate throughout the world is increasing alarmingly; and unless mankind quickly discovers new sources for food, his future is not going to be one of a full dinner pail. But even if additional food resources are found, this can at best fill the multiplying mouths for but a few years. Unless the population explosion is stopped, the day will arrive when our means of increasing the food supply will be inadequate. What then? And even if the food supply can be substantially increased, what about living space on this planet? It does no good to speak of populating other planets, since we do not know whether they can sustain human life at all and, furthermore, they may already be overpopulated. It is the rankest form of imperialism to answer the

earth's overpopulation problem by saying we will grab living space from somewhere else, whether those living somewhere else are willing or not.

Despite Psalm 127:3-5 and the ideas of Adam Smith, there now come warnings from the press of the seriousness of overpopulation. On December 29, 1956, an article in Section Two of the New York *Herald Tribune* declared that America alone is expected to have 60,000,000 more by 1977, quoting Dr. Fairfield Osborn, president of The Conservation Foundation, as saying, ". . . such benefits as may come to our country through a much larger population will be outweighed by the disadvantages and problems that will arise." This paper carried a report on a later date from George Washington University predicated on a United Nations' estimate of a world population of 6,280,000,000 in the year 2000 or an increase of 151.7% over the 1950 census! This report pointed out how the increase in population was wiping out any gains in food production and attempts to raise standards of living and literacy. It stated: "The present unprecedented rise in the rate of population increase in many of these areas not only challenges the ability of the world to maintain present inadequate levels of living in many parts of the world but makes the betterment of conditions almost impossible. . . ."³¹

By Sunday, February 24, 1957, the problem had reached the *Herald Tribune*'s front page where it was shown in chart form that the United States population had doubled in less than fifty-seven years. By October 18, 1958, the problem had even reached the editorial page of this metropolitan daily. Two days earlier, our nation's population had passed 175,000,000, which, incidentally, was not supposed to have been reached until well after 1963. The editorial says, "It took fifty centuries for man to reach the billion mark. That was in 1830. But it only took one more for the race to reach two billion. The third billion, now expected in 1965, will have taken only thirty-five years. By 2558 if the present rate is maintained, each person will have only a little over a square yard to himself on the globe, and that includes Antarctica, deserts and mountain tops." The editorial

concludes, ". . . the population explosion is now moving into the first rank of the world's future problems."

Six months later, on March 9, 1959, the *Herald Tribune* carried another two-column story on the same matter, which indicated the fourth, fifth, sixth and seventh billion persons would be born by 2000, an increase of 720,000,000 over the earlier report from George Washington University quoted above. The March 8 report from Washington said, "If the backlog of population growth since World War II is staggering, the prospect at the end of the century is gargantuan. . . ."

A secular educational foundation, the Hugh Moore Fund, has recently published a small pamphlet, "The Population Bomb," in an attempt to alert the public to the catastrophic danger springing from its loins. This booklet says, "A number larger than the population of France is being added every year to the people living on this earth! . . . Today the population bomb threatens to create an explosion as dangerous as the explosion of the H-bomb, and with as much influence on prospects for progress or disaster, war or peace. But while the H-bomb is only being stockpiled, the fuse of the population bomb is already lighted and burning. *Every day adds 120,000 people to the population of this planet.*"

Newsweek, on March 2, 1959, declared: "Two-thirds of the world's population is underfed, and world agricultural production is not increasing. If the population curve continues to mount unchecked, deteriorating living conditions in India and elsewhere can only lead to explosions such as the world has never dreamed of." The Director-General of the U.N. Technical Assistance Administration H. L. Keenleyside, has remarked, "This may very well become, if, indeed, it has not already, the greatest problem with which humanity will be faced.³² Harry Emerson Fosdick concurs when he says "The population question is the basic problem of the world today. . . ."³³

From the religious press we have an even more urgent presentation. The now famous "The Demographic Explosion" by Theodore A. Gill, in the August 6, 1958, issue of *The Christian Century*, said, ". . . the summary fact is that a runaway popu-

lation rise has already shattered every previous estimate and has only begun to show how ruinously it can and will compound every existing complication in human affairs . . . ultimate suffocation, twenty-five billion people living where two and a half billion do now, a world supersaturate with people, human life crowding itself out as plant life in a steaming jungle strangles and smothers other plant life on the same spot.”³⁴

The Council for Christian Social Action of the United Church of Christ made the population explosion the subject for the entire December 1958 issue of *Social Action*, its monthly magazine to the churches. The main article by Richard M. Fagley, says, “When governments confront such merciless and mounting pressures of population, how long will they resist temptations to follow desperate courses in external policy? . . . those who take the population problem seriously regard effective family planning as indispensable . . .”³⁵ Further on in this booklet, we read, “. . . the population of the U.S.A. probably will be sixteen times as large in 200 years as it is now.”³⁶ Ray Gibbons, Director of the Council, asked in a February 1, 1959, letter: “What can save our generation . . . from the grim consequences of the population explosion?”

It becomes evident that when the maximum of food production and living area has been reached, a cataclysmic event is bound to occur. The demographers have issued their warnings, and Malthus brought the problem to our attention way back in 1798. In the meantime, the specters of mass undernourishment, illiteracy, political unrest, unemployment and poverty multiply. The human race is on!

Most writers on the subject now recognize that birth control is the only moral answer, and that it must begin immediately. The state could destroy the offspring after they are born, or sterilize the parents, or even kill off the parents if they breed. These are forms of birth control which may very well become necessary though certainly they are inhumane and immoral.

I dare to suggest another alternative—homosexuality! This is a sure and immediate form of birth control, and at the same time avoids the moral reproach of feticide, infanticide, abortion, sterilization and the prohibition of sexual expression. Arthur C.

Clarke in his brilliant article "Standing Room ONLY" in the April 1958 issue of *Harper's* supports this position. He envisioned a time when homosexuality might be compulsory as a means for survival.

Whether or not periodic famine, floods, wars, strontium 90 and other calamities which may drain off some of the overabundance of humanity are moral, in the light of the problems of overpopulation, is not under consideration here. The point is that homosexuality is without question another way to keep the birth rate down and to save mankind from demographic destruction. And it is certainly more moral than war, and less painful than flood or famine or pestilence or atomic fallout.

Indeed, since homosexuality appears to have existed among mankind as long as heterosexuality, can we not conclude that this form of sexuality is a built-in safety valve of human behavior devised by the all-knowing deity to permit sexual expression without a corresponding increase in population, followed by the necessity of eliminating people already born? As we become alarmed by the spiraling birth rate, and wonder how all the mouths are going to be fed and all the children educated and all the hands employed, we can pause to give thanks for the presence of homosexuality and its adverse effect on the birth rate. Plato and his fellow Greeks seem to have recognized this factor in their permissive attitude towards homosexuality.

These words from *The Christian Century* dealing with overpopulation but in no wise concerned with homosexuality as a specific form of birth control are none the less applicable: "The world, like the Sabbath, was made for man. Where legalisms get in the way of life, Christian and sensible non-Christian will join the Lord of Life in impatience with the dead letter of rigorists' law. Christians will do what is necessary to save room in the world for fulfilling love and fulfilled life. And they will grieve over any part of the church which satisfies itself with a little backwater where it can recite to all eternity its private, irrelevant legalities."³⁷

Thus I say that homosexuality is moral because it is a God-

created way of protecting the human race on this planet from the suicide of overpopulation.

A point of irony here for America is that in wartime homosexuals have been screened out of military service and thus survive the war, while heterosexuals who could reproduce are inducted into military service and placed in jeopardy.

The second condition whereby homosexuality has a moral basis is, **MAKING AVAILABLE OPPORTUNITIES FOR LOVE FOR SOME WHO ARE UNABLE TO FIND THEM IN HETEROSEXUAL RELATIONS, A LOVE WHICH CAN TRULY BE SACRAMENTAL.** Anyone who has ever been in love and remembers its ecstasy certainly welcomes such an experience for all mankind. Fortunate, indeed, are those who can find such love through the socially acceptable channel of monogamous heterosexual marriage. But, alas, many of God's children cannot find love this way. Why they cannot is outside the scope of this book.

The all-knowing deity, the God and Father of Jesus Christ, has in His infinite mercy provided not one but two avenues of expressing physical human love: heterosexual *and* homosexual. Through homosexuality, a great many more people can have a love experience, and this is good, it is moral, it is a positive help to both individual and society.

Homosexuality permits a rise to a higher level of conscience when one who cannot experience sexual love with one of the opposite sex is saved from the dehumanizing act of being forced to find it among the animal kingdom or with some inanimate object. "Personal integrity and freedom are the heart and muscles of morality."³⁸ Homosexuality provides both integrity and freedom for the lover who cannot love within heterosexuality: he may retain his personal integrity by loving a fellow human, and he also attains freedom from the either/or of heterosexual love or animal love. All the world loves a lover, and a couple in love is a delight to behold, by they man-woman, woman-woman, man-man.

In writing about sterilization in *Morals and Medicine*, Fletcher has this to say, "The merits and demerits of sexual union rest properly upon personal rights and values, not upon natural processes. We human beings are psycho-sexual creatures.

Our spiritual and moral relationships, our responses to others, are most complete and genuine when they are voluntary surrenders and mutual commitments, including physical as well as spiritual comradeship. It is for this reason that we regard sexual love as good, not for any reason of naturalistic utility or physiological mysticism. Therefore, when there is good and sufficient cause to eliminate the possibility of reproduction against our rational will, in order responsibly to fulfill the obligations of love, we are more than justified morally in doing so."³⁹ This may be applied with equal relateness to the present subject.

It is quite possible for homosexual love to become sacramental and thus moral. Seward Hiltner, in a chapter on "Sex-Sin or Salvation?" in *Sex and Religion Today*, admits homosexuality might be a way of achieving companionship and romance but denies that homosexual love may reach the sacrament level. Of course, this depends on one's definition of "sacramental." But if the word means an act blessed by God and enriched by His mysterious presence, then most certainly some homosexual relationships are capable of reaching this height no less than heterosexual ones. The love between Jesus and John (John 13:23; 19:26; 20:2) certainly was on this high sacramental level. Who would dare say to the mighty Achilles that his love of Patroclus was not on such a level?

If we follow Roland Bainton's definition of "sacramental" in his chapter on "Christianity and Sex" in the same book, we end up on a lower level, for it implies "lifelong union designed for progeny and as a remedy for sin."⁴⁰ Shades of Augustine and Paul! Obviously, a homosexual union is not designed for progeny, though it may very well keep the two partners from promiscuous, extramarital relationships, which is the sin Bainton has in mind. Again, let us remember there are many heterosexual unions that may never be able to fulfill this definition of "sacramental." But then Bainton gives the chapter and verse for his calling such marriage a sacrament, Ephesians 5:32. I can see in this text no conflict with my statement that sacramental love is a possibility for some homosexual couples.

Reuel L. Howe, in his chapter "A Pastoral Theology of Sex

and Marriage," in the same anthology, says there is a need for a theology of sex. I agree, and certainly such a theology must include clear thinking concerning homosexuality and sadist-masochist behavior. He then gives us his interpretation of sacramental love, the third such interpretation in this one book. "A *holy* sexual relationship is one in which the interrelatedness and wholeness of *function* and *being* are preserved and honored in thought and act. In holy love the lover 'loves, honors and cherishes' his beloved as a person. . . . In this sense is sexual union sacramental, for the act is an outward and visible sign of the mutual union between two persons in which function serves its real purpose, which is to be an instrument for the realization of the fullness of being."⁴¹ Again, I see absolutely no conflict here with my position that homosexual love may reach a sacramental level and thus become as moral as heterosexual behavior.

The third condition under which homosexuality has a moral basis is that it PROVIDES AN OUTLET FOR THE EXPRESSION OF THE HUMAN PERSONALITY FOR THOSE WHO CANNOT EXPRESS THEMSELVES FULLY WITHIN HETEROSEXUALITY. The human personality is a divine mark of distinction for each individual. The Church seeks a resurrection experience for each person, but there can be none without the free expression of one's sacred personality. If the freedom is lacking, then the moral quality is absent; and if there is no self-expression, there can be no chance of a resurrection.

Seward Hiltner, in his *Sex and the Christian Life*, develops what he calls "the sixth attitude" towards sex. If I read him correctly, he presents this as the one most clearly in line with the Christian view. He says: "Here a man begins from such basic interpersonal values as love, mutuality, seeking the good of another, finding one's true self rather than a pseudo-self. . . . He is neither legalistic nor libertarian. He accepts himself equally as a biological and a social being, but without having to conform to a particular pattern set by either one. He is not pre-occupied with right and wrong as extraneous and imposed factors. He believes there is a rightness and wrongness in every situation that deserves consideration on its own merits."⁴² His words support what I am saying here.

There never has been and never can be an absolute *external* standard for right, for this immediately removes the freedom of choice upon which all morality rests. Rather, the moral standard must come from within, and this constitutes the source of one's motivation in a particular instance.

Since it is the motive which determines the moral quality of an act, let us investigate the motive of a homosexual acting to express his personality through homosexual channels. I suppose there are as many individual motives as there are homosexuals, but the primary motive is self-expression. This does not mean hedonistic indulgence, egocentric aggrandizement or narcissistic pleasure. The primary motive for a homosexual's seeking to express himself through homosexuality, rather than what for him is stupefying heterosexuality, is his sincere attempt to find self-expression. We applaud this effort on the part of heterosexuals; why is it any less moral on the part of homosexuals? I maintain that it is not; that this motive can be as worthy, as beneficial, and as free from selfishness for the homosexual as for the heterosexual, and thus the condition becomes moral.

Erich Fromm's classic definition of love makes no distinction between the sexes, nor does it require sexually opposite partners: "What is mature love? It is union under the condition of preserving one's integrity, one's individuality. Love is an active power, a power which breaks through the walls which separate man from his fellow man. Love overcomes the sense of isolation and separateness, yet *it permits you to be yourself*. In love the paradox occurs that two beings become one yet remain two."⁴³ The italics are mine.

In the very early part of this section, I stated that an autocratic morality must be replaced by a rational (but not necessarily empirical) one in which man makes his own decisions, though encouraged to keep them spiritually high. If the human personality has no opportunity of choice in its expression, it can never rise above a predetermined level. It will forever remain the slave of social or autocratic morals, which it obeys solely because it has no choice to do anything else, carried along as it were by the momentum of tradition. Needless to say, such behavior can hardly be considered moral.

But when choice is offered permitting self-expression beyond

an area where none could be experienced hitherto the factor which opens this gate and makes the offer becomes a moral condition. Whether or not the response is moral is another question.

The opportunity for freedom for homosexuals who can find no moral satisfaction within heterosexual confines is what the phenomenon of homosexuality offers. In enabling the homosexual to attain fuller expression of his personality (why his personality needs such expression is not the question here), the condition of homosexuality exerts a moral influence on both the individual and society.

The individual has been created in the image of God and has a capacity for a high and noble destiny as a person. Indeed, the very concept of "person" is a moral one, since it involves divine dignity, purpose and worth. Social morality and Pharisaic morality too often seek to use the person (or to shape one's personality) as a means for serving the society or the religion, with little regard for the moral imperative of the individual's sacred personality. It must always be borne in mind that society is for persons, and not vice versa. Likewise, the Church exists as the avenue by which sinners may enter into a new and living way for their own souls' sake and not for the Church's sake.

A moral standard which is sustained at the cost of depersonalization can hardly be said to retain any moral attributes. For a homosexual is no less a person than a heterosexual and as such he is not to be manipulated by society or moralists or Church or other homosexuals. He is to be provided with as free an opportunity to express his personality as his heterosexual brothers; no more license, but certainly no less.

Traditional morality, whether social or autocratic or Pharisaic, can too easily conspire with the advocates of the status quo, aided by the inherent conservatism of human nature, to subvert the human personality. If a moral standard is to retain the ingredients of morality, it must constantly undergo (or at least be willing to undergo) self-correction. This willingness for change makes for the moral progress which can free man from the bonds of group morality (which in many instances is lower than the individual's) and permit the emergence of true personal integrity.

Moralists who spend little time with homosexuals cannot

contribute much light on the morality of homosexuality. Yet so far these theorists, who for the most part are ignorant of the complexities of homosexuality, have been the arbiters of the moral standards by which the homosexual is forced to live. The same may be said of our Christian theologians, who have had no practical experience with homosexuality. Both need to know homosexuals not as statistics and stereotypes but clinically and, better still, in personal relationships. For only then do the ramifications of legalism versus the human personality emerge. The condemnation of homosexual expression by both secular and religious leaders, who admittedly know very little about the matter, is sustained only through a demoralizing emphasis on the homosexual's antisocial and anti-Church behavior. Such is the attack on the sacredness of the human personality!

But in considering the moral expression of the human personality, one must hold in mind the ever-flowing grace of God. Whatever else it may contain, it embodies spiritual strength and mercy. The grace of God breaches falsely imposed moral walls to reach a shaken soul which has been imprisoned by static ethics and chained by prejudice. The grace of God resolves the inner tensions of the homosexual by saying there is an alternative to the heterosexual outlet.

I think we can recognize that God does not give the same tasks to all His human creatures, not even the task of engendering offspring. He creates a Joseph Smith and a Benjamin Franklin, a Cromwell and a Paul, a Helen Keller and an Elizabeth I, a Michelangelo and a Hans Christian Andersen, a Leonard Wood and a Phillips Brooks, each with a different series of tasks to fulfill, though all may have some in common. A variety of tasks is distributed among mankind by the all-wise Father. Knudson lists "fidelity" as one of the six cardinal Christian virtues, and defines it as ". . . devotion to one's God-given tasks."⁴⁴ Ultimately, the individual must decide for himself what his tasks are; and as one fulfills them, his moral worth is increased. Again, homosexuality becomes moral when it offers an avenue of fulfillment to one who cannot find such within heterosexual ways. To say otherwise is to deprive many people of any opportunity of exercising the Christian virtue of fidelity.

Each human wants to be loved, to feel secure, to feel signifi-

cant, to have self-respect and to have the opportunity for self-expression. Yet all of these must be repressed (with the inherent dangers that such repression might engender) when he can only find them in ways pronounced immoral but which in truth are not. The falsely applied taint of immorality can drive one from home and job and loved ones and Church and community standing. But the sanction of morality upon homosexual expression, which has been presented here from three different approaches, can bring him back to home and job and loved ones and Church and community standing. Another human personality can be saved and permitted to find life and growth within the freedom of moral behavior. The opportunity to approach a resurrection experience is then available to more of God's children.

These then are the three conditions wherein I find homosexuality and the expression of it by a homosexual capable of being moral: (1) for its adverse effect on the birth rate; (2) as another avenue for sacramental love; (3) and as a vehicle for self-expression. Homosexuality and the homosexual, either together or apart, must not always and automatically be labeled with the stigma of "immoral"! Moral acknowledgment removes the onus of such behavior, reduces the opportunities for blackmail, and eliminates the dead weight of constant public censure.

For the critic who will ignore the last sentence and will say I am advocating an alteration in moral standards solely for the benefit of the homosexual libertine, and will cry that I am attempting to give moral sanction to sexual license, there are three answers. First, homosexuality is as old in the human personality as heterosexuality, and will be part of the human race as long as it exists. Therefore, it is time for our moral codes to make room for this aspect within human experience. Second, in a sense I am doing more of a disservice to the homosexual community than a service in seeking the sanction of the "moral" upon their affliction, since this immediately demands of them a greater sense of responsibility to society than heretofore and increases the chances of moral failure. And third, any sound approach which permits more of God's children to return from the limbo of "immoral behavior" and to begin their efforts

towards a resurrection experience together with their more socially acceptable brothers can but benefit all of human society. In addition, there are the problems created for both homosexual and society, as outlined in Section III, which can be lessened in their severity if the cloud of immorality can be dispersed. That is what I have attempted to do.

What is the Christian imperative to all this?

If there is none, then the Church and its ministers had better throw in the Bible and admit defeat. Some individual clergymen have already done this by refusing to counsel cases involving homosexuality; and others remain steadfastly opposed to homosexuality and make no effort to spread enlightenment or love or to minister unto those afflicted. But thank God this need not be the case! Christ came into the world to bring light, and that light—if allowed to shine freely—will save the homosexual and society from despair.

In approaching homosexuality and its derivative problems for individual and community through Christian ethics, we go beyond the ethics of Christendom, the ethics of the Church, the ethics of the New Testament, the ethics of the Bible, until we come to the ethics of Jesus Christ. “**HOW WOULD JESUS CHRIST REACT TO THE HOMOSEXUAL?**” must always be our fundamental question. Thus, the title of this book. This means not just the Jesus of history, but also the presence of the living Christ. Christ demands faith, discipleship, worship of God, exercise of love and obedience to His ways as much from the homosexual as from the heterosexual. See Matthew 22:37–40.

The yardstick for Christian behavior is always: What would Jesus Christ do in this situation? Christ remains the ultimate authority for those who take His name. Now Jesus gave no direct pronouncement on this problem, any more than he did on atomic bombs, television or hot rods. But the phenomenon of homosexuality was present in His day, the human needs were no less the same; and there is nothing to suggest that He closed His eyes to this problem or stood in horror of it.

Just what, then, is His position towards the homosexual, towards homosexuality? What is the relationship between Jesus Christ and the homosexual?

(1) Jesus Christ came to save the world, not to condemn it (Romans 8:10; 10:9). He did not exclude the homosexual because of his homosexuality nor the sinner because of his sin.

(2) His love was for all, His message to all, His life given for all—including the homosexual.

(3) He abhorred discrimination in any form, yet most of His followers today discriminate against the homosexual—as well as a good many others, to be sure.

(4) His treatment of the woman taken in adultery and the woman at the well tell us how we are to treat the sexual offender. There is no more persistent theme in the teaching and ministry of Jesus than His defense of the “unrighteous” against the “righteous.” Let it be emphasized here that the Christlike attitude towards homosexuals as persons does not necessarily demand approval of homosexuality itself.

(5) The close relationship between Jesus and John indicates that two men can be very close—indeed, can share an expression of love. To say otherwise is to say that Jesus Himself was guilty of immorality.

(6) Jesus picked for His disciples both married men and single men, indicating that it was not the married status that determined discipleship.

(7) Jesus said, “Judge not, that ye be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye?” (Matthew 7:1-3). “You judge according to the flesh. I judge no one” (John 8:15).

(8) Jesus’ little-remembered parable in Luke 7:31-35 might be reconsidered in determining His relationship to the homosexual.

(9) Likewise, His powerful lesson of forgiveness in Luke 7:37-48.

(10) Jesus taught that the only unpardonable sin is blasphemy against the Holy Spirit (Matthew 12:31,32; Mark 3:28,29). The homosexual as such is no more guilty of this sin than the heterosexual. Therefore, if Jesus and His Heavenly Father are able to forgive all other omissions and commissions, how much more ought we to do so!

(11) Jesus said, "For truly, I say to you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose his reward" (Mark 9:41). The only reward Christ has to give is salvation unto eternal life. Does this mean that a homosexual can give way to all his passions and flaunt all social customs, and then need only give a helping hand to some church or individual Christian in order to obtain eternal life, like the most respectable, law-abiding, pious heterosexual? To ordinary mortals this may seem grossly unfair. But to us the Cross seems unfair, too. We are reminded again that it is God who makes the final judgments, and not we ourselves (Matthew 20:1-16; 21:31,32). A cup of water given in the name of Jesus Christ may be worth more in God's sight than a lifetime spent at the church's sewing circle. James suggests as much when he mentions Rahab, the harlot of Jericho (James 2:25).

(12) The parable of the Prodigal Son is Jesus' lesson to parents on how to react to the revelation that their son is homosexual. And His parable of the Good Samaritan teaches us that even the despised homosexual, when he does a good act bypassed by the heterosexual, may be more acceptable to God as a good neighbor.

(13) Self-sacrifice, including self-denial and self-discipline, was regarded by Jesus as a major factor in the Christian ethos. While this is a difficult demand upon the self-centered homosexual, it is equally as difficult for the heterosexual.

The above thirteen statements concern the historical Jesus. We must also be aware of the power of the presence of the living Christ, as seen in these next three statements.

(14) Paul wrote, "Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!" (Romans 7:24,25a). If the homosexual wants deliverance, it can be obtained through Christ.

(15) An entire sermon could be preached on I Corinthians 10:13, as it applies to the relationship between Christ and the homosexual. For the homosexual who seeks to endure his affliction

tion this verse is a door if only he will open it and pass through. (16) Likewise, see Matthew 6:33. "Jesus regarded the truth as more important than temporary harmony in the family or the community, and never regarded the family or the social order as an end in itself. Only the kingdom of God was ultimate."⁴⁵

One could list more teachings of the historical Jesus and the redeeming power of the living Christ, but the above are sufficient to indicate His attitude. The basic point is that the saving message of Christ and the freely flowing grace of God are as much for the homosexual as the heterosexual; that the Church must minister equally to both; that the demands of Christ apply to both; that both are capable of being moral, as well as immoral and amoral. The homosexual who surrenders to the Master will find new joy and adventure and strength and be on the pathway to everlasting life no less than the heterosexual.

Need for rethinking theological position on sadism-masochism

Just as one begins to think he understands homosexuals and has formulated something of a theological approach to their problem, he discovers another baffling aspect. We have been discussing for the most part what might be termed the more "normal" homosexual. But the picture is not complete until we have been confronted by the specter of the homosexual who engages in sadist-masochist behavior. In Section I, we caught a quick view of such behavior, a snapshot which I hasten to say was in no wise enlarged but, in many ways, was even under-exposed.

There are heterosexuals who engage in sadist-masochist practices and there are homosexuals, perhaps a considerable majority (no figures have ever been published), who do not engage in them. Indeed, many homosexuals are as unaware of this phase of homosexuality as are the majority of heterosexuals. I have heard overt homosexuals respond to such accounts of other homosexuals' behavior with the remarks: "That's not for me!" or "They are abnormal, aren't they?" Yet the number of young homosexuals advertising themselves as sex slaves continues to

increase, and Cinema 16's controversial film, "Fireworks," is still popular.

We can no more close our conscience to this group, small though it may be (and this is questionable), than we can ignore the over-all homosexual community. All that was just said concerning Christ and the homosexual also applies to the homosexual who is enthralled by the torture chamber. Certainly a theology of sex must be broad enough to include this specialized and horrifying group within a community within a community.

Again let us turn to our Bible. If the snapshot of this type of behavior in Section I was too brutal or too unbelievable, then you need to reread your Bible stories of blood and guts. Such accounts as Jael's treatment of Sisera, the torture of Samson, the behavior of Joseph's brothers towards him, the torments of Job, Daniel thrown to the lions and his three friends to the flames, the treatment of Jeremiah, Herod's slaughter of the babes of Bethlehem and his son's treatment of John the Baptist, the maltreatments of Saint Paul and the scourging and crucifixion of Christ are but the more easily remembered sadist-masochist episodes in Holy Writ.

Before the religionists condemn too strongly all such behavior as immoral, let them re-examine their thinking of Isaiah 56:3-5; Matthew 18:9; and especially, Matthew 19:12. Must one castrate himself for the sake of the kingdom of heaven? If, during a homosexual orgy, a young man is forced to geld himself as the only way to get out of a tormenting position, how does it differ from those who, like Origen and the Skopts, castrated themselves for the sake of the kingdom of heaven? Oh, yes, the motive is different—or is it?

A study of Christian history both abroad and in America reveals many acts of sadism-masochism committed in the name of Christ. Some followed Origen in self-mutilation, or practiced self-flagellation as a means of religious expression. Others preferred to torture someone else in the name of religion—to wit, the acts of the Inquisition, the execution of alleged witches and heretics, the mutilation of choir boys, and the use of the pillory, stocks and dunking chair, not to mention galley slaves, public

floggings and public ridicule. Here is pure sadist-masochist behavior, much of it motivated by sexual desire.

But let us not stray from the Bible, for it is here we find the raw material from which to formulate our ideas concerning the homosexual who is also possessed by such a demon. Proverbs 24:1,2 tells one to avoid such associations, but doesn't say why. The "why" we find answered by Jesus in John 2:21, and amplified by Paul in Romans 12:1; I Corinthians 3:16,17; 6:19,20. Here is the crucial theological problem.

The human body is a gift from God. It is a holy temple wherein dwells the divine soul, and this body is to be used to glorify God. God is repudiated when one misuses his own body or abuses someone else's holy temple. Over against the allures of sexual excitement so induced, the sadist-masochist must weigh the words of Paul in I Corinthians 3:17: "If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are."

It is not my desire here to delve into the psychological factors causing a homosexual to regress further into the antisocial behavior of sadism-masochism. Two observations must suffice. First, such a homosexual has found his homosexuality grown dull and unproductive of meaningful relationships. In short, he is lonely. In an effort to find new sexual stimulation and new friends, he steps into the twilight area of sadist-masochist activity. Second, and more basic, the sadist-masochist homosexual is insecure and seeks through the act of dominating or being dominated, humiliating or being humiliated, to obtain at least some fleeting sense of security.

One doesn't need to be a preacher or professor of Christian ethics to be aware that both personal loneliness and insecurity can be overcome to the degree that one establishes a meaningful fellowship with Christ. If we are right in our belief that the greatest use of human life given us is growth unto God, then whatever would deter us is theologically unsound.⁴⁶ If heterosexual behavior deters us or leads us astray, then, theologically, it is on weak ground.

Likewise with homosexuality or homosexual sadist-masochist behavior. I am confident most heterosexuals find their sexuality

no barrier to using their bodies for growth unto God. So, too, I am confident that at least many homosexuals find their sexuality no barrier.

However in sadist-masochist sexuality I find too little indication of the presence of religion to warrant the conclusion that such sexuality in itself can be a valid way for growth unto God. Nor can I find any moral basis for this specialized form of homosexual expression. Therefore, it would appear that such behavior is a gross misuse of our individual holy temples.

While my observations during twelve years indicate that homosexuals are no more religious or irreligious than heterosexuals, I am not so sure about the homosexual sadist-masochist. Again one must deplore the utter lack of statistical data in this field. One would be naive to suppose there are no clergymen within the ranks of sadists-masochists, but my own observations indicate their number to be considerably smaller than within the more normal homosexual community.

Dr. Henry, in his case study of Hans, the high-school football coach who was bi-sexual and sadist-masochist, succeeded in getting this "monster" to enumerate the factors which contributed to his gross sexual maladjustment. It is significant that in last place was listed, "Lack of any sort of religious faith or spiritual objective."⁴⁷

Lest the reader think this is a minor problem, let us hear the very words of this man whom Dr. Henry terms a "monster": "The conviction that I am corrupting and making my victim more depraved and immoral gives me the greatest gratification. I revel in seeing men and women writhing and squirming, panting and moaning from the voluptuous pain which my excitation is causing them. My ambition is to torture voluptuously. I would like to carry my victim into a state of absolute erotic hysteria. I think I would get a thrill out of turning my victim into a nervous wreck, or a helpless invalid. It would not hurt my conscience if my sexual victim died under the nervous strain of the voluptuous torture.

"This weird, lust-obsession of mine might make wonderful material for a theologian. Immoral evil has become such a tangible thing for me that he might well employ it to argue the

existence of a devil. The medievalist might cite my preoccupation with sensuality as an example of demoniacal possession. I have neither pious nor impious leanings. I have neither hopes nor fears. I have only a human mind, debased by animal lust. I want nothing decent because I have no power for that."⁴⁸

Yet Christ died for all men, even Hans the "monster," even you and me. His message of salvation is for such a man as Hans no less than for the meek deaconess in the front pew. Could Saint Peter have been thinking of sadist-masochist homosexuals when he wrote II Peter 2:10-22?

Education of general public

So far in this section, we have been considering what the Church might and should do. While the Church has definitely shirked its duty towards the homosexual community, the problem is not just a matter for religion. Society in general, and each of us in particular, must be as concerned as the religious institution to which we profess allegiance.

Every place I have visited, in every interview and conversation I have held on this subject, I have been aware of a need for more education. Whether one is inclined to be sympathetic, apathetic, or antipathetic towards the homosexual, all are agreed that more education concerning the problem is a good thing—certainly more education at all levels of the Church hierarchy, but also on all levels of secular society. In business, the armed forces, legislatures, schools, courts, intitutions and the home, there is little enlightened knowledge concerning the nature of the homosexual, his problems and the problems he creates, and how the Christ follower is to react.

I am particularly concerned about the education of lawmakers and law enforcers, because so much injustice has been perpetrated on the altar of ignorance and self-righteousness. According to newspaper reports, Chief Magistrate John M. Murtagh of New York City has said that "present-day efforts to control prostitution through 'entrapment' by police officers have failed and are in themselves immoral. He implied the same is true of efforts to police gambling, narcotics and homosexuality. . . . Enforcement should be for the common good. Private

morality is between a person and God."⁴⁹ We can proceed no further in our thinking until Galatians 6:1 becomes part of it.

He who would blindly enforce the law is nothing but a legalistic robot unless he exercises his God-given mind to study the material available concerning the homosexual. It behooves those who seek justice and intelligent law enforcement to see that lawmakers and law officers are acquainted with this aspect of human living.

Here are listed sixteen statements which such persons, as well as the public in general, might do well to assimilate in order to take an enlightened approach:

(1) "Until sex mating is more intelligently directed, the proportion of sex variants in society will remain unchanged."⁵⁰ No two of us have exactly the same inclinations; our propensities are varied and variable.

(2) "An apparently quick and easy solution is almost certain to be futile."⁵¹ Passing a law doesn't solve the problem.

(3) "We do know enough about the natural history of the homosexual to say with some authority that he cannot be held wholly responsible for his situation. Society will help neither man nor itself by putting him in prison or by holding him to public scorn. We are dealing with individuals who are in need of care other than lodgment in a penal institution. The prison is society's admission of failure to cope with crime. Nowadays we send men to prison only after the lesser tools in the social armamentarium have been tried and found wanting."⁵²

(4) "Standards of normality in a community cannot be valid for all members simply because they have been established and imposed by the majority."⁵³ To which one might also raise the unpopular refrain: are laws the products of the majority or of the log-rolling efforts of one man or clique?

(5) ". . . our moral codes are tainted with hypocrisy and our tendencies to violate them are a measure of their rigidity."⁵⁴

(6) "Oral cravings are universal, and it is probable that the male sex variant merely adapts them to his specific needs—those of oral sodomy."⁵⁵ Perhaps this is the place to note Isaiah 60:16 and Matthew 15:11.

(7) "Moreover, recent studies of sexual offenders indicate that

here we are dealing basically with persons of inadequate personality structure rather than with the sexual aberrations per se.”⁵⁶

(8) “To accuse an already frustrated and anxious individual of seeking relief seems to me like accusing a man in a chain gang of carrying his chains so that they hurt him less.”⁵⁷

(9) “It is doubtful whether homosexuality necessarily implies maladjustment, because some homosexuals are reasonably well adjusted.”⁵⁸

(10) All individuals—police, clergy, parents, military officers, employers—who manifest violent emotional reactions to the sex variant warrant serious consideration. Such people may be reacting to past personal experiences, or they may be rigidly defensive lest they disclose their own unconventional desires and impulses. “Look to yourself, lest you too be tempted” (Galatians 6:1b).

(11) The great variety of individual sexual conduct precludes any one standard as applicable to all. It is as expedient for lawmakers to detail on the statute books how to or how not to have sex expression as it would be for them to legislate how to wash a car or sew drapes. In place of a social sexual standard, there has been thrust the glib “Christian standard of behavior.” What does this mean? What is it supposed to mean? Is this a matter of faith, works or law?

(12) “Our laws decree that all sexual activity, except vaginal coitus between husband and wife, and solitary masturbation in privacy, is illicit. This means that the single, the divorced, the widowed and the wives of husbands who are impotent have no legitimate sex outlet except through involuntary or self-induced orgasms.”⁵⁹

(13) “. . . all helpers, not solely the psychiatrist need to recognize the long-range futility of coercive and punitive methods.”⁶⁰

(14) “For God sent the Son into the world, not to condemn the world, but that the world might be saved through him” (John 3:17).

(15) “Christian concern should not be just for the offended but also for the offender. It is bootless to try to fix up the Sermon on the Mount to read, ‘If thine eye offend thee, pluck up a

Mother Hubbard unto the offense.' If standards are fixed, let them be at least as much to save exhibitionists from the *hubris* of their supposed charms as to save the spectators from the sins of sensuality."⁶¹

(16) The *Herald Tribune* reports, "In a television interview Judge [Chief Magistrate John M. of New York City] Murtagh explained that in his opinion the only justification for a law which limits individual freedom is the protection of public welfare. 'Private morality,' he said, 'should not be the affair of the state but should be left to the home, the school and the church.'"⁶²

The Federal and state governments might do well in America to imitate efforts now in progress in England for helping the homosexuals. The now famous Wolfenden Report and the establishment of clinics for the treatment of homosexuality puts the British ahead of America in an enlightened public approach to this social-religious-personal problem.

A word must be said concerning sex education in our schools. One rejoices to see the progress which has been made since World War II. But a study of these most enlightened techniques still leaves something to be desired. One wonders, for instance, how many of the high-school fads in dress would continue if the students were aware that many were propagated by the homosexual community? Or does such student dress provide further evidence of the alleged feminine trend of the American male, while the American female becomes more masculine?

As we struggle to catch up with the generation of uneducated adults regarding homosexuality, let us also provide enlightened information to their children. It is doubtful if improved sex education will reduce the number of homosexuals in future years. But if such education can reduce the tension between heterosexual and homosexual societies, if it can reduce the tension within the individual homosexual, then such education will have been infinitely worthwhile.

Another area of public education concerns the parents' acceptance of the homosexuality of their son or daughter. Here is a matter for pastoral counseling, to be sure. But the more the

general public is made aware of homosexuality, the less the shock, the burden, the stigma, the painful readjustment to be borne by the parents, wife or other loved ones. Donald W. Cory's *The Homosexual in America* contains an excellent chapter, "A Discussion with Parents," which saves me the need of repeating similar ideas here. It is recommended reading for those who would like to understand the homosexuality of a loved one.

We have briefly noted the need for further education in the courts, the school and the home, but there is also the field of medicine. I would like to bring under discussion the morality of lobotomies. Granted that such an operation will prevent one from expressing homosexual activities, there is absolutely no moral basis for a court or a judge or a prison official to permit such an operation. This is one very serious area which Fletcher neglected in his otherwise extensive *Morals and Medicine*. There are many amoral and some immoral aspects of homosexuality, but none are as evil for both individual or society, none go against the spirit of God and the sacredness of the human personality to a greater degree than lobotomies. There can be no moral justification for such an act as a means of removing homosexual tendencies. Certainly the Church has been remiss in keeping silent while such barbarities have been perpetrated!

Well-balanced home life and parents fundamental

One of the greatest shocks I received upon stepping from the ivy-covered seminary into the realities of a parish ministry was to learn that there were many clergymen who would marry any couple who arrived at their door accompanied by a marriage license. One cannot be active in the ministry for long without becoming aware of the danger inherent in such indiscriminate unions of young (or older) lovers.

There are parents today who should never have married. They, their offspring and society would all be better off if they had not been joined in wedlock and permitted to breed. I recognize it is the state which gives permission for such unions; and if a clergyman refuses to perform the marriage, the deter-

mined couple can go elsewhere. But, certainly, the clergy can exercise more control over marriage than they now do, for the sake of better homes and more healthy children and communities.

We look at a troubled child and wonder just when this young person went astray. Very often his development pattern can be traced all the way back to prenatal days. Some children are born with one and sometimes two strikes against them, because of parental ineptness. Little wonder they strike out in their teens!

The concept that all adults are equally capable of raising children is as fallacious as the idea that anyone can become President of the United States.

The parents who cast out a child who has been exposed as a homosexual might better examine their own lives to see just how they might have twisted the sexual development of this child. To be sure, some homosexuals are seduced by persons beyond the family circle; but Dr. Henry only begins to hint at the vast numbers of homosexuals influenced by parental behavior.

Listing early environmental influences upon the sex variant, Dr. Henry found such statements from male homosexuals as: "Malcolm: 'Praised by mother and her mother'; Louis: 'Illegitimate'; Robert: 'Molded by my mother'; Gene: 'Always affectionate with mother'; James: 'Would give my life for my mother'; Dennis: 'Mother treated me as a girl'; and Will: 'Mother just an icebox.'"⁶³

From female homosexuals came these statements: "Myrtle: 'They treated me as a boy'; Kathleen: 'Mother dressed me as a boy'; Marvel: 'Hunting for love'; Susan: 'Not wanted.'"⁶⁴ It is also revealing that all twenty-two male homosexuals listed showed traits of submissiveness and passivity, while all but two of the sixteen females listed had traits of aggression and dominance.

Submissive fathers and aggressive mothers can have a marked effect on the sexual development of the child. "A disturbance of the masculine-feminine relationship of the parents seems to be a factor in sexual maladjustment of many children."⁶⁵ "A high

portion of masculinity in the females and femininity in the males of a family is likely to result in sex variants in the succeeding generations.”⁶⁶

Dr. Henry A. Davidson, a psychiatrist, agrees with Dr. Henry on the significance of female dominance of the children. In an article in *Today's Living*, February 17, 1957, entitled “What Are the Suburbs Doing to People?” Dr. Davidson makes quite clear what happens when the roles of mother and father are reversed. Replying to a question concerning the influence of mother-discipline on boys (in place of father-discipline), Dr. Davidson says, “First of all, there will be an increase of homosexuality in the generation as a whole.”

To say that all homosexuals come from unbalanced homes is untrue. Likewise, to say that a happy home life will produce only heterosexuals is untrue. This seeming impossibility of parents doing the right thing towards their children only highlights my contention that some parents are ill equipped psychologically to have a family, regardless of economic or physical considerations.

Certainly prospective parents ought to be made aware that the presence of homosexuality in their offspring is not only possible but probable. Parents need to be advised how to react when such signs are detected, so they might be of more constructive help to their maturing child. A scene vivid in my memory is the indignant, screaming response of a mother of a seventeen-year-old boy when told he had had a homosexual experience. “It isn’t true!” was her immediate reaction; but if it were, then her son was certainly the innocent victim of a sex fiend. This parent was utterly incapable of realizing that his sex experience was normal for a boy of that age and that her violent reaction to such information might very well serve to continue such behavior. The fact that the mother in this family dominated the father was just one more proof she needed education.

Parents who themselves were sexual variants are very apt to raise children who will also have sexual problems—not as a result of heredity, but through conscious or subconscious imitation of their parents. This is another valid reason for homo-

sexuals not marrying, thus cutting off at least some of the new crop of homosexuals in the next generation.

Again and again, the counselor is appalled to learn that a man and woman has entered into the most important human relationship of their lives without five minutes of premarital counseling. The most important decision of their lives is frequently the most irresponsible. Many are utterly blind to the pitfalls before them. And then they wonder why their children turn out to be so maladjusted! One man reported to me that his parents had been married on a drunken dare!

The time to prevent maladjusted sexual development, as well as many other juvenile and adult problems, is before the individual is born. The time and place for such face-to-face, facts-upon-facts counseling is prior to marriage. Until the Church and its clergy do this, they are on weak ground when lamenting the increase in unhappy families, broken homes and "crazy mixed-up kids."

How many of the clergy in their premarital counseling sessions discuss family backgrounds with a prospective couple? One may wonder what point there is in bringing bachelor Uncle Henry out of the grave, or in discussing Aunt Bridget's three henpecked husbands. Again, Dr. Henry's findings in dealing with the sex variant shake us out of our lethargy. He writes, "Whatever the evidence may be in regard to inheritance and environment, there is abundant indication of a need for careful study of both family backgrounds by prospective couples."⁶⁷

Those few clergy now consulting the *Sexual Knowledge Inventory* in their premarital counseling may be employing the very best material available; but for preparing prospective parents to deal with sexual maladjustments among their offspring, the *Inventory* is inadequate. The guide book accompanying it gives no suggestion that the sexually maladjusted tend to seek each other as marriage partners, and then to reproduce sexually maladjusted children. "Family patterns of psychosexual adjustment tend to be repeated in succeeding generations."⁶⁸ It's the old cliché: Birds of a feather flock together.

After exhaustive study, Dr. Henry concludes with a statement that most clergymen would agree is valid: "There is no

adequate substitute for well-adjusted parents. The supervision of psychosexual development and conduct of children is one of the greatest responsibilities of parenthood."⁶⁹ Yet how many prospective parents are made aware of the profundity of their union? The failure of enlightened sex education is one of the great disappointments of our society. Such sex education should not stop with a study of the biological functions of the male and female bodies but must include the psychology of parenthood.

For instance, how many soon-to-be parents are warned not to show a preference for the sex of their children? Yet the results of such a projected desire can be disastrous on the sexual development of the child. The Lord only knows how many men are now homosexuals because their mothers wanted a daughter or fathers wanted a little girl around the house! Parents' failure to adjust to the sex of the baby leaves an indelible imprint on the child.

If we are genuinely interested in reducing the number of sex variants in our society, let us turn from punitive legislation, entrapment and immoral discrimination to a realization that the potential for a new homosexual exists in the parents' bedroom. "Until sex mating is more intelligently directed, the proportion of sex variants in society will remain unchanged."⁷⁰

The clergyman who denounces the existence of gay bars, or the behavior of a fairy, or the seduction of a youth by an older homosexual might pause to ask how many couples he has united in holy wedlock without intelligent premarital counseling, which is designed to prevent the raising of such a sexually maladjusted child. We of the clergy must share a good deal of the criticism for not nipping homosexuality in the prenatal stage.

Help the homosexual to live with himself; answers given to questions in Section III

Anthropologists find that homosexuality has been with us as long as humankind itself. Since we cannot remove it totally from the species, common sense tells us that we must learn to live with it, whether it be in our own personality, our imme-

diate family, our congregation, or the community of which we are a part.

One positive expression of love which each of us can render towards the homosexual is to help him to live with himself. On the first page of the Fourth Annual Report of the George W. Henry Foundation, for the year ending April 1, 1952, we read, ". . . it [the Foundation] sought to aid those, who by reason of psychosexual maladjustment, were 'in trouble with themselves, the law, or with society.'" It is significant, I think, that "in trouble with themselves" was listed first.

The doctor who forces the patient out of bed on the third day after an operation may seem cruel, but he is actually displaying love, for he knows it is not good to grow soft by remaining too long in bed. So, also, the pastor who makes the homosexual take a good look at himself in the mirror of reality is actually performing an act of kindness towards the homosexual.

The homosexual, like the heterosexual, doesn't like to engage in self-measurement. We all avoid looking into the depths of our behavior and then measuring it by the behavior of the most Godly man who ever lived. But he who assists the homosexual in escaping from the reality of his affliction is certainly not one who loves the homosexual.

Some homosexuals are never going to find happiness in this life; but then, a good many heterosexuals never will find it either. The sooner the homosexual learns that happiness is not a guaranteed end product of homosexuality, the easier it will be for him in his daily living. Likewise, the sooner he learns that life is not the sum total of a series of isolated sexcapades, the more ready he is to live with himself. When he has learned there is a love far greater, more wonderful, more exciting, more enduring than the sexual ecstasy of two humans, then he will begin to find the source of strength which will enable him to go through life as a sex variant and not destroy himself spiritually, physically or psychologically.

A frequent diagnosis of homosexuality is that it is an expression of immaturity; and my observations would indicate this to be a valid conclusion in many, many individual cases. Often the retort, "Grow up!" is thrown in the face of the homosexual

by the heterosexual community or even by other homosexuals. How does one gain this needed maturity? Certainly, a primary step in growing up for the homosexual is to learn to use his God-given intelligence as often as his God-given sex organs. The mature person has learned that the demands of nature raging within the self must be controlled by social propriety motivated by a spiritual concern. He learns to make his body a partner in the task of human living, but never to let it become the master. Debauchery is the end result if he fails to mature here.

Overstreet, in *The Mature Mind*, suggests that the mature person is one who has moved from the illusory satisfaction of ego absorption towards the genuine satisfaction of whole relationships. For many homosexuals a major step in such an act of maturity is pledging their lives to each other, as together they attempt to find beauty in the world and to share it. At this critical junction in two lives, it behooves the Church to extend the ministry of Christ and the love of God to two who certainly need all the moral and spiritual help they can obtain. For they are lawbreakers, fugitives from justice because they dare to find such lifelong peace of conscience in a socially-religiously prohibited way. The very thought that they cannot express their love to each other without breaking the law is a dead weight upon them, a deterrent to maturity.

Many homosexuals are doomed to circumscribed social experiences, but so are the majority of heterosexuals. Many homosexuals may have only one or two really sublime sex experiences, but that is more than a great percentage of the human race enjoys.

It is too easy for the homosexual to blame all his failure on his homosexuality and reason: "If only I wasn't gay, then I could do this or that!" The chances are, he would not have done this or that, even if he were not gay. Often the homosexual tends to use homosexuality as an excuse, an escape, instead of facing up to the situation of personal failure or maladjustment in other areas besides the sexual. Indeed, homosexuality may well be just the outward symptom of a deeper maladjustment.

It is too easy for the homosexual to cry on a sympathetic

shoulder and moan that society doesn't understand him, and demand that he be given extra privileges. This will not solve the problem, nor, in the long run, prove beneficial to the homosexual unless he is first willing to measure himself, to admit his own failures, to rededicate himself to improved social living.

One doesn't display real love to the homosexual by patting him on the back and encouraging him in his pursuit of pleasure through one bed chamber after another. For if the homosexual never pauses in his mad dash from gay bar to gay bar long enough to see where he is heading, he may one day discover he has gone too far on a one-way street which leads to oblivion, cruising past the roadway to the life eternal. He who would love the homosexual must tell him of the other road and encourage him so to live his life that he may be numbered among the pilgrims of Christ. A good many thousands of homosexual pilgrims have taken the high road in preference to the low one.

Self-confidence is as important to the homosexual as to anyone else. Indeed, lack of this confidence in a man towards a woman has led many into homosexuality and, in other cases, has often resulted in frigidity. Dr. Henry need hardly remind us that "sexual competence is dependent upon self-confidence."⁷¹ If we desire all men and women to have as nearly normal a sexual life as possible, then part of our task in loving them is to help restore their self-confidence. I am not saying that homosexuals are such because they lack self-confidence; but I am saying that it is just as important for him to have self-confidence as for his heterosexual brother. Trust, respect, equality by the pastor, by the parents, by the employer, by society, by the courts towards the homosexual are necessary to help him live with himself with a degree of self-confidence.

Only God knows how many homosexuals, or those who thought they were, have been driven to suicide as the only way to free themselves from this affliction. Instead of learning to live with it, they destroyed themselves. At the root of this self-destruction is the feeling expressed by Egbert, "I'm not of any value; nobody wants me. I'm a failure."⁷²

Apparently, no one had ever told Egbert that God and Christ both loved him, that he was of immortal value, and that the

Church had need of him. Again, it is our task as pastors, parents, fellow citizens, fellow homosexuals to let the homosexual know that he *does* count; that there is a constructive and worthwhile place in life for him; that we do love him in a way that will redeem his life from one of futility and the bleakness of suicide to one of romantic living and heroic dying.

The parallel spiritual injunctions of Matthew 7:7 and Jeremiah 29:13 are sound advice for the homosexual. Seek the Lord and you shall find Him. Most homosexuals have been cruising through life, ever seeking, seeking, seeking. . . . After fifteen or twenty years of the gay life, they may have forgotten what they were seeking; and if by chance they catch a glimpse of it, the anticipated satisfaction is momentary if not altogether illusory. Where have all the hours and days and years of seeking taken them? A few close friendships established, a few isolated good times, one or two romances. . . .

I do not think this characteristic of the homosexual can be entirely eliminated from his make-up; but it certainly can be kept secondary to a more important type of seeking. The dynamic words of Handel's oratorio ring out:

"If with all your hearts ye truly seek Me,
Ye shall ever find Me. Thus saith your God."

We can express our love for the homosexual as we guide him into this type of seeking. He can gain maturity as he learns to place this type of seeking above the sensual. He will gain self-confidence as he comes into league with God through having sought Him. But, most important, the homosexual who finds God and labors to keep himself attuned to God is on the high road to life eternal and Godly living. Jacob was a new man after wrestling all night with the angel. The homosexual who refuses to consider a search for God, because he is too busy searching for a bed partner or for happiness, is already on the low road to desolation, despair and self-imposed hell.

The homosexual's adjustment to himself can never be simply a matter of overcoming his conflicts by the adoption of some easy attitude towards them. The pastor who helps him to live with

his conflicts (no less than those of the physically handicapped), which means facing them realistically and recognizing that they can be tolerated only by the continuing experience of the forgiveness of God, is on more solid ground. This is why it is so important for the homosexual to seek God and to find Him. He will not justify his behavior by convincing himself that righteousness consists simply in living according to a code of ethics of his own, any more than he can be condemned for failing to live according to someone else's code. At the very heart of ethics lie those inseparable twins: choice and responsibility.

If the homosexual refuses to adjust to his affliction, he must bear the responsibilities, unjust though they very often are. If he refuses to seek after God, then he must bear the responsibilities of living apart from God, deadly as that may be.

How then can the homosexual make a choice for the better? What can parents and pastors advocate for the homosexual? How might his unwholesome collection of guilts be lessened and his maturity increased? How can he be made to feel a part of the regular community and not a queer person, someone set apart by God and man? Let him and the Church and society recognize the following:

- (1) He is not alone—thousands of others are suffering with him (in Britain, 1,000,000; in America, 500,000 plus).
- (2) He is not alone—God is aware of his burden. God answers valid prayer.
- (3) He should stop feeling peculiarly guilty, for every human has something to feel guilty about. Judas felt guilty and solved it by suicide, and thus did nothing constructive either for himself or for society. Peter also felt guilty, but he overcame his guilt by heroic living, by following the high road of seeking after God.
- (4) He can become just as successful a person in his home, job, community and the eyes of God as the heterosexual. History readily attests to this, and many of the world's most successful men today are or have been sex variants.
- (5) He is as worthy an individual in the sight of God as is the

heterosexual. His self-respect and self-confidence need know no limits once he has learned to keep his homosexuality within proper bounds and to make his life one of seeking after God.

(6) Tomorrow's possibilities are as golden for him as for any other person.

(7) He must learn self-discipline, or someone else will have to teach him.

(8) He must stop feeling sorry for himself, stop asking for extra favors, and admit he has a special burden to carry. Most people do. After wrestling with the angel, Jacob was crippled for life, but he was a better man for his affliction.

(9) He can ease his lot by a sense of humor especially if he is also attracted to sadist-masochist expressions. A healthy laugh at one's self or one's ways is always a good cathartic.

Be it noted that the homosexual will need reminders and encouragement concerning the above nine points—not from the law, but from pastor, church, family, and yes, even from fellow homosexuals who are too often happy to do just the opposite.

While we are considering this matter of helping the homosexual live with himself, let us review the issues raised in the first half of Section III. Certainly, for one who would be counted as a disciple of Christ there is no room for cultural stereotypes or prejudices. We are all aware of the danger inherent in any society that harbors such evils. If we can go no further towards loving the homosexual than to remove from our minds unfounded, discriminatory, vicious ideas about him, we will have done both him and ourselves a great service and helped purge the community of a cancer.

As military officers or employers, we are in positions of responsibility—a responsibility which demands an intelligent relationship with those serving under us. This is good morale for troops and good morale for employees. But even more, it is putting into practice the lesson of Jesus, ". . . As you did it to one of the least of these, my brethren, you did it to me." To refuse employment to a homosexual—be it military, civilian or governmental—solely because he is a homosexual, is a gross display of prejudice. Not only is this pure discrimination, but

it is as unintelligent as to refuse employment to a paper hanger because he stutters. Our Christian motives now make it a matter of course to give a parolee or ex-convict a second chance. The homosexual asks for the same chance in his chosen field of labor. To prohibit him from proving himself, because he is a homosexual, is as immoral as pronouncing a man guilty on hearsay evidence.

While one can always have companionship with God, and so never need be lonely, there is frequently found in the homosexual a great loneliness for human companionship. I have already mentioned how the Church family might help to overcome at least some of his loneliness. Certainly, one of the anticipated benefits of Christlike love is that no one will feel rejected, left out, unwanted, lonely or unimportant. Such love is all-inclusive and all-enduring. Save for God Himself, it is the only thing which has the potential to banish loneliness as well as fear, anxiety and self-destruction. But before the homosexual can expect to receive such love from others (homosexual and heterosexual), he must begin displaying it towards others (homosexual and heterosexual).

The problem of the aging has now been receiving serious attention by our churches, and rightly so. The aging homosexual needs exactly the same help as the aging heterosexual: to be made wanted; to have a purpose; to approach death with intelligence and faith; to know that there are those who still care and love him. This is perhaps the easiest place of all to display our redeeming Christlike love towards the homosexual, since by the age of sixty-five or seventy the great majority of them are socially adjusted. Many other older men are now single, and some are becoming flighty, overfastidious, or displaying the traits of an "old woman." There is less difference between the seventy-year-old homosexual and heterosexual than, say, two fraternity brothers of twenty-one.

There can be no room for blackmail in a community bound by Christlike love; and there are many ways of reducing blackmail. For the homosexual, it could be eliminated if homosexuality were no longer under a social stigma by a recognition that under certain conditions, homosexuality is moral. But the only

certain way to eradicate blackmail is through a love that knows no limits, a love that redeems. There would be no need for the A.C.L.U., and no room for the blackmailer, if the love expressed in I Corinthians 13 were actually in effect. Both the homosexual and the heterosexual would be the beneficiaries, not to mention that there would be a higher standard of ethical community living for all.

It has frequently been said that love has a cleansing effect on both the loved and the lover. This is certainly true concerning the mask of hypocrisy society forces the homosexual to wear. When he is in the company of those who have proven their Christlike love for him he can dare to drop the mask and be himself. If you wish to raise your family and conduct your business and build your church in a community laden with hypocrisy, continue to deny the Christlike expression of redeeming love. But if you would live in a community free from false faces, false fronts and false values, then cut through this hypocrisy with the sword of love. Again, both homosexual and heterosexual will benefit.

The homosexual must also display Christlike love, which can hardly mean the seduction of young or innocent victims. Yes, the homosexual has the right to receive love from the rest of society; but all society expects him to display the same love. The homosexual who cries out for tolerance and love, while taking all he can get from society is as guilty as the heterosexual who takes without giving. Christ's command to love one another is directed to the homosexual just as much as to the heterosexual. If we wish people to love us, we must first love people.

At this point, some words might be said concerning the validity of gay marriages. I am not now discussing a legal marriage between a man and a woman, both of whom are homosexuals, but, rather, a union between two members of the same sex. While some of these are farcical, so are a good many heterosexual unions. There are marriages between man and woman which, for the good of all concerned, should never have been consummated. So, too, with many such unions between those of the same sex.

Yet we must not lose sight of the validity of a union between

two men or two women who are truly in love and who really want to spend the rest of their lives together. Those who say that a man-woman marriage is the only natural and morally approved sexual outlet must remember that biology does not necessarily provide the best basis for theology. The marriage ceremony speaks of lasting fidelity, of genuine love, of full commitment one to the other. At times, these can be as readily manifested between two men or two women as between a man and woman.

Is it proper for two of the same sex to enter the institution of marriage? This is an important question, to which I must reply, "Yes." Because a homosexual relationship, no matter how endearing, can never be a marriage in the standard form, it often causes homosexuals to attempt to blaze new trails and have nothing to do with established customs.

One of my main tenets is that the homosexual needs to adjust to the established conventions of society as nearly as he can. It follows, then, that if he is seeking a home life, a lifelong, life-sharing relationship with one person, there is no reason why such a relationship should not be considered a marriage. If we are to treat him like everyone else in our parish or community or office, why put his union in a distinct classification?

Personally, I do not care to hear two fellows refer to one another as "husband and wife," since it implies one person is taking the role of the female, which is simply not the case. If he wanted a female, he would be a heterosexual. Such expressions as, "my mate," "my spouse," "my other half," or "my partner-in-living" give a more correct impression.

In the United States, the clergyman who marries a couple is acting as a servant of the government, and his ceremonial act could be done just as legally by a magistrate. But the couple is encouraged to come to a church for the marriage instead of to a courthouse, so that the blessing of the Church might be upon their union and the Holy Spirit might become a meaningful third person in their new relationship. The Church sees the validity in such arrangements, and so do most couples after one premarital session with their pastor. Why cannot this same blessing be extended to the marriage of two of the same sex? If it is

right that God be a third partner in every marriage between man and woman, should He be excluded from the union of two men or two women? Can the Church or one of its clergy dare say God will not bless such a union by His presence? Can the clergy dare to withhold the blessing of religion upon such a union?

"Almost every homosexual has a 'romance' or two behind him. In most cases, the attachment wears thin in a very short time, and the first serious quarrel sends the men on their separate ways in a hurry. There is nothing to hold such attachments together."⁷³ I would challenge Dr. Gross' statement that there is "nothing" to hold such attachments together. There is the presence of God, a possible reality no less than in heterosexual marriages.

If a gay couple came to me and requested a religious marriage ceremony, I would not automatically turn them away. If they were willing to take my premarital counseling course—modified for each situation, anyway—and if after counseling I felt they were genuinely in love, determined to stick together come what may, aware of the problems they would confront, and had sufficient religious background to be sincere in their desire for a spiritual blessing upon their union, I would then be inclined, God willing, to give such a blessing in my capacity as an ordained minister of the Gospel.

The marriage service is much too sacred to be entered into unadvisedly or indiscreetly by anyone, most of all by homosexuals. I do not contemplate that many gay couples would want a spiritual union (alas!), nor could very many meet my qualifications. But to say without reservation that homosexual marriages are immoral and should not be sanctioned by the clergy is to sacrifice the homosexual upon the altar of the status quo.

I certainly do not maintain that marriage will solve the homosexual's problems any more than it will solve the heterosexual's problems. In some cases, it would but make new ones. And I am not saying that all homosexuals who desire it ought to be married, any more than I approve of all heterosexual unions that seek my services.

But in some limited cases, the way to express love towards

a pair of homosexuals and to help them live with themselves is to encourage them in their mutual living and to invoke the Lord's blessing upon it. They will need it! May we pause to meditate upon the wisdom of Ecclesiastes 4:9-12 at this juncture and note that the author is not distinguishing between sexes.

From the standpoint of a religious approach to the homosexual and his problem, the last two questions raised in Section III are of paramount importance. Unless answers can be found, this book will have been a waste of time for both author and reader. Perhaps one ought to pause here long enough to review those paragraphs of Section III dealing with the question of whether an overt homosexual can also be a Christian—and if so, whether he also can be a clergyman. The reader might take a second look at the fourth snapshot in Section I as well.

The answer to both questions is "Yes"—immediately recognizing that this affirmative answer rests directly upon the person involved. The answer does not state that the homosexual need make no changes in his way of living or thinking, nor does it imply complete approval by the Lord. What mortal can dare suggest that? Rather, I would say it is more a case of understanding and love by God than one of approval. Certainly, the homosexual has as much right to prove himself a conscientious Christian as has the next person. Christianity is not for the saints but for the wayward, the overburdened, the sinful, the weak, the lost.

Dr. Henry suggests, in his *Introduction to All the Sexes* (p. vii), that there are two fundamental human needs: food and sex. I will add a third: the worship of a deity. Man is inherently religious and will worship something even if it is no more than a stick carved to represent the male genitals. For some homosexuals, homosexuality becomes their deity. This is pagan worship, and the one so involved is in danger of cutting himself off from eternal life in the kingdom of heaven, not to mention sinking into an earthly life of second-rate living. But since the homosexual, like every other mortal, *will* worship something, is it not our duty as clergy and laity to guide such worship into the ways of Jesus Christ?

A study of history will reveal a number of overt homosexuals

who were also considered worthy Christians; and even a couple of saints will turn up in the list. We cannot say that these men were great because they were homosexuals, though one must recognize this truth in many an individual personality; but it is reassuring that they were great despite it. In contemporary America, thousands of homosexuals are finding the strength to live from within the framework of the Christian Church. Both Church and society would be poorer by the loss of these members.

I have met a number of young men who confessed they left their church affiliation because they felt they could not continue as overt homosexuals and be good members of a religious society. This is a tragedy for all concerned! One does not have to choose between Church and homosexuality! It is not a case of either/or! The Church or priest or religious leader proclaiming this either does not know homosexuality or Christ. I repeat, the religious fellowship is for *sinners*. Christ did not say, go and get sinless, then come to me. Oh, no! He asked us to follow just as we are: imperfect, sensuous, tempted, evil, sinful, heroic, hopeful. But to follow—that is the cue.

When I hear a person say he has cut off his church affiliations because of his homosexuality, I wonder just how much this is an easy excuse for having no religious life at all. How many of these would have no church connections even if they were heterosexuals? I would observe the very same number.

It is too easy, you homosexuals, to blame your homosexuality for your failure to establish a meaningful relationship with Christ. Heterosexuals use other limitations as their excuses. I once knew a woman who couldn't follow Christ because she entertained every Sunday. If we want to avoid Him, we will find a way. But if we want to follow Him, we can find a way regardless of our afflictions, our shortcomings, or any curse which seems to have been put upon us. The homosexual can be a true Christian if he chooses to surrender to Christ, to go all the way with Christ, to try to live as Christ commands.

Each person who really surrenders to God through Christ faces soul-searching situations and feels unworthy. I would be suspicious of anyone who didn't. There are worse offenders of God's moral laws than homosexuals who have joined His

Church and proven themselves loyal and devout followers. It is up to the individual how much he loves his God and his Christ, how much he surrenders, how much he abounds in faith, how much he abounds in sensuous living.

Let me make myself perfectly clear. When I say the overt homosexual can become a full disciple of Christ and truly merit the name "Christian," I do *not* qualify my remarks by saying, ". . . if he stops being a homosexual." Most homosexuals cannot stop being so. Possibly no one who is really a homosexual can ever be anything else.

To say the homosexual must first become a heterosexual before he becomes a Christian is as valid as saying one must first become a Jew before he can become a Christian. Paul won that battle in the first Jerusalem council, and its validity applies to the homosexual Christian today. Only two things are required of one who would be a follower of the Master, and neither of these concerns homosexuality. The first thing is unreserved commitment to the cause of Christ, called discipleship, or stewardship, or surrender. The other is faith in the Holy Scriptures, God, and revelation (Romans 10:9-13). I do not say blind, unintelligent, uncritical faith—but faith none the less.

Georgia Harkness reminds us that "one is what one loves and lives for."⁷⁴ If the homosexual loves his Christ and Church, and lives for these truly, he is a Christian. The fact that he is also a homosexual now becomes secondary. But woe, woe, woe to the homosexual who loves and lives for his homosexuality, for he is doomed to a wasted, unfulfilled life on this earth, not to mention the possibility of the closed doors of eternity.

If you are a homosexual, or have a loved one who is such, then be assured that the keys of the Kingdom are not withheld to one with this affliction. Know ye that God's love encompasses all His creatures, and if you will but profess Him through commitment and faith in Christ Jesus, to the best of your ability all your days, then a wonderful new life awaits you now and in eternity, whether you are a homosexual or not. "Let us be honest about it: one can be a Christian and still have a sex problem."⁷⁵ The title words of the hymn, "Just As I Am, Thine Own to Be," come to mind with renewed meaning here.

A few more words need to be said specifically to the young

man or woman who plans to become an ordained minister—until he discovers he is a homosexual. In his seemingly unlimited supply of case histories, Dr. Henry cites the case of twenty-nine-year-old Will: "He was a university graduate and had studied two years in a theological seminary. His studies had been terminated by the discovery of his homosexual tendencies, and he had thereafter been striving to improve the lot of male prostitutes."⁷⁶

Is this the best solution? We cannot tell from the wording of this quotation whether Will was asked to leave school or did so on his own. It may very well be that he would have left for some other reason if he hadn't found the convenient excuse of homosexuality; or if he had been ordained, he may very well have made a mess of his own life or others. We will never know which was the wiser course in Will's case.

But certainly it would be a very great loss to the ministry if all seminary students who are homosexual decide not to be ordained or are rejected by their churches solely because they are homosexual. If a man feels called by God, and is otherwise adequately prepared scholastically and spiritually, then let nothing stand in his way to full-time Christian service as a member of the ordained clergy! The blind, the lame—yes, even the stuttering—have made outstanding clergymen; and the ranks of the clergy would have suffered without them. The Church has a useful place for homosexuals, and the Kingdom of God certainly has one, too.

Just as any handicapped person can turn his handicap to advantage in serving the Lord and His Church, so, too, can the homosexual. A clergyman who is also a homosexual will be better able to minister to and counsel with the homosexuals in his parish; he will be more sensitive to the needs of all minorities; he will be more appreciative of the rights of those who are different; and very often he will have a greater sense of the dramatic and the artistic. His love for children will in no wise be decreased, and may very well be greater as a substitute for those he does not have in his own home. Jesus loved the little children, yet had none of His own.

Certainly no young man who feels qualified to become ordained, except for his homosexuality, should let that be the

deciding factor. Of course, his ordination and active participation in the life of the Church is not going to remove his homosexuality, any more than marriage to a female will remove it. But if in faith one feels called to serve the Lord as a clergyman, then let him rise up and answer, let him go ahead whether he be homosexual, heterosexual, bisexual or eunuch. If through prayer or revelation a young homosexual knows his life is to be spent in the ministry, then he can not turn away and be true to his call. He will have to wear the mask all the tighter, he will have another great burden to carry; but what is that to one who follows the man who carried the Cross?

One final word in this matter of helping the homosexual to live with himself by displaying love towards him. If an ecclesiastical council refuses to ordain a candidate solely because he is a homosexual, then the power of the Holy Spirit has been absent from that assemblage! Ignorance and prejudice will have replaced love and charity. The Church will have cut off its hand to save its face, a hand which might have led another soul to the foot of the Cross.

Enough has been hurriedly sketched here in these last paragraphs to indicate that the ramifications of homosexuality are extremely complex. Though there are some effective man-made solutions (and a great many very bad man-made solutions) the only basic and enduring one is for both homosexual and heterosexual to apply the traditional last words spoken by the aged Saint John: "Little children, love one another."

Let us pray: "O Thou who are the living Source of all truth, grant us the wisdom to see beneath the surface of the day the true values of life. Then may we, through Christ, have the courage and the strength to abide by them. Amen."

Words direct to the homosexual; concluding prayer and text

God is as much the God of the homosexual as of the heterosexual. God loves each individual as though he alone existed, be he saint or sinner. It is God who renders final judgment, and no man or man's society—though we often seek to replace His judgments with our own man-made kind.

Is the practicing of homosexuality by a non-heterosexual

natural? This is the cornerstone of the whole problem of the body versus the soul. The full scope of Christian ethics and morals now enters the picture. Homosexuality can be just as natural as water or fire. You can misuse fire and turn the world into a conflagration that will destroy you. In that sense, fire is not natural. But you can cook your food, heat your homes, move your ships with fire, and, in that sense, fire is natural.

So, too, with homosexuality. It all depends on how you adjust to it—whether you remain the master or become the slave. I am aware that some homosexual masochists enjoy being the slave; but I'm not talking about a night or a week end in the torture chamber but a lifetime of having to live with yourself.

The practicing of homosexuality by one who cannot be a heterosexual, and practicing it within the bounds of a constructive, mature life, can be a natural action of God's mortal creature. The homosexual, the potential homosexual and their loved ones must realize that, because one is homosexual, his personality and productive capacity need not be warped by any thought of being unnatural.

What can *you* do about it? You can be defeated by it. But that does not require any special talent. Any weakling can give up the struggle and throw himself away in some homosexual ghetto, where he will be among the living dead. Such a course is not worthy of a child of God. Christ did not die for this!

Again, you can become a cynic, declaring that fate is against you or that life is a rat race. Thus, the days become a desperate procession of pick-ups for something you'll never find. You will think you have found love, only to discover what you thought was love has betrayed you. Disillusionment and despair will rub away the finer finish of your personality like sandpaper. Or you may become a stoic and mutter, "This is what the fates have decreed for me. I will grin and bear it as best I can, even if it kills me." It may very well do just that!

For the Christ-follower, however, there is—thank God!—something better. The Christian has a quality of life that makes him flexible. When the pressures are upon him, he can give way to them, but when they are removed, he bounds back into shape again. Life tumbles in on us in many different ways. No one

is exempt. Yet this is not evidence that God is against us. Indeed, He may be more for us than ever before, for how can the horseshoe serve unless it be well hammered? Jacob didn't become Israel until he had wrestled with an angel. Saul did not become Paul until he had been struck down by the heavenly light.

I have already stated that one of the ways homosexuality is moral is when it permits full expression of your personality. Society will reach its highest level only as you bring forth from yourself all the redemptive love, mature adjustment and creativity of which you are capable. It does little good for either you or society to have the standard of morality placed upon your behavior if you in turn never break the bonds of apathy and get outside yourself and into a realization of what lies in you to become. Your fullest personality development will emerge when you begin to accept social responsibilities in the light of the Christian gospel. The homosexual has as much opportunity to do this as the heterosexual, and just as much obligation.

You ask, "How can a man be a Christian with such a sex problem?" I reply that there is nothing in the Christian faith which exempts a person from sex problems any more than it exempts one from broken arms or death. One can be a Christian and still have a sex problem. But there is that in our Christian faith which provides perspective on sex problems. Do not be in a hurry to ascribe all your ills or misfortunes to your homosexuality.

You ask, "Why do I have to be like this? I have prayed over it, and nothing has happened to change me from what I am." Friend, who can answer? I can only say that you are not unique. There are multiple thousands like you. There is a very great company of men and women who have this problem of body versus the soul. What does it profit to be bitter? Have you not accepted yourself? You have been wearing a mask before the public—is it possible you have been wearing it also when you look into the mirror? You must face yourself anew and find a more solid basis of self-acceptance.

Christian self-acceptance should involve a recognition and understanding by yourself of your various drives and impulses.

You must know your weakness and strength. Begin with yourself—where you find yourself, not where you wish you were. Be realistic. You are a homosexual. You realize now that you have always been so inclined. You have prayed for a change of nature but nothing has happened. In accepting yourself, you have to recognize that your tendencies as such are neither good nor bad by themselves, neither right nor wrong. It is what you do with them that makes them right or wrong. It is the motive in the use or misuse that makes the moral difference.

All of us have to take stock of our personalities and realize that we are imperfect creatures, having many unconscious and often uncontrollable energies. But as conscious selves, even with our limitations, we have powers that can work together in truly fulfilling ways. Self-acceptance is an attitude that refuses to consider any part of ourselves as evil, because it regards all our parts as useful if properly understood and related.

Consider a ship. It is composed of many parts, almost all of which would sink into the water if thrown overboard: rudder, motor, compass. But when they are interrelated and built together, according to an over-all plan and purpose, they constitute a vessel that will float and serve a variety of uses that are good. We must recognize our sexual impulses and attitudes for what they are; we must try to take account of them in our total functioning by seeking to achieve the good life.

THE SIN IS NOT IN BEING A HOMOSEXUAL, BUT IN FAILING TO ADJUST ONESELF TO THE ADDED RESPONSIBILITY OF BEING SO. O.K., so you didn't ask to be gay; but you *are*, and the chances are you are never going to be straight. This leaves two choices, doesn't it? Either such a person becomes the slave of homosexuality, or he lives with it in a rational manner. The victorious, constructive homosexual life can be accepted; homosexual vice, like all vice, is to be condemned!

The problem is not that God deserts you because you are a homosexual. The problem is: do *you* desert God? This is just where sin enters the picture. By allowing yourself to become the slave of homosexuality, by sinking into the quicksand of total identification with gay life, to the exclusion of all other relationships and friends, you are committing a sin—committing

a sin because you are not in perfect harmony with God. When you fail to live in harmony with God, to the best of your God-given abilities, you are a sinner. And so is any other person, heterosexual or homosexual. Anything that disrupts that harmony between you and God is sin, be it homosexuality, liquor, women, golf on Sunday morning, gambling, money, war, or what have you—and as such it is to be preached against.

Once having admitted to yourself that you are a homosexual, but refusing to become the slave of the affliction, you have won a good half of the fight. The problem is now one of creative maturity. Homosexuality is here to stay. It is as much a creation of God as that oak tree in front of the church, or your neighbor's new baby, or the Bach "B Minor Mass."

Hold on to God, and He will see you through! Many may ridicule and persecute you and fail to understand your position, but God will understand. So it was with His most glorious Son. Remember, the Church Fathers declared Pelagius to be wrong when he said Adam's sin is not inherited, but they have never been able to *prove* he was wrong. So, too, they will say all homosexuality is wrong, but they cannot *prove* it to be so.

One of the great passages of the Old Testament comes to mind here. In one verse (6:8), Micah improved on the older Deuteronomy 10:12 and, at the same time, encompassed the best of Amos, Hosea and Isaiah: "He has showed you, O man, what is good; and what does the Lord require of you: but to do justice and to love kindness, and to walk humbly with your God?" Here you see social morality and religion as one and the same. I think Jesus further refined this idea, though certainly Micah reaches one of the mountain-top experiences in all the Bible. By this standard of Micah's, the gay person can come just as close to God as any heterosexual. God does not raise the barrier; and this is one instance where society doesn't either. If the homosexual cannot find God, it is because the homosexual has not sincerely and in truth tried to do so. God in Christ will open the door to any who knock. But *you* must make the effort. *You* must do the seeking, the asking, the knocking.

Of Micah's three qualifications, I think the last, humility, is perhaps the most difficult for the homosexual to follow. Since

homosexuals are basically ego-centered, true humility comes slowly. The second injunction, to love kindness, is not necessarily shattered when the homosexual steps over into the arena of sadist-masochist sexuality.

Take courage, for God is with us. Saint Paul said, "I reckon that the sufferings of the present time are not worthy to be compared to the greater glory that is to come." This by the man who prayed three times to have a "thorn in the flesh" removed! It never was. Instead, he had an answer: "My grace is sufficient for you." This can be the homosexual's answer too!

But let us not forget the old-fashioned doctrine of repentance. What is repentance? Feeling sorry because you got caught? No. Basically, it comes from the Latin which means "to think, to change the mind with the idea of amending." This is exactly what I am recommending. You must begin by rethinking your whole problem with the idea first of self-repentance. Having accomplished this, then work out, with God's help, a new basis of expression for your particular sex personality. This is what I mean by mature adjustment, after you have admitted what you are to yourself and have refused to let homosexuality be your master.

It is not for me or the Church to say what this form of expression should be in your individual case. For some homosexuals who have faced it, as you now must, it meant a complete self-denial of all sexual expression as far as possible. When they break down in this resolve, they feel God in all His mercy forgives seventy times seven, and they make a new start. For others it has meant a sublimation of their sexual impulses in turning their drives and passions into other channels and expending those energies for some creatively good work. For still others it means a controlled and properly evaluated love life, with one or several companions who share like views and problems. It may be that for you there will be a combination of all three approaches . . . or yet another solution.

Before God can do much for you, He must begin to have your co-operation as you think and rethink the whole problem through, with the full knowledge that a loving Father is standing by like a physician who says to the patient: "It all rests now in your desire and will to live"—to live on the highest

spiritual plane of which you are capable! ". . . for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart" (I Samuel 16:7b).

What can the homosexual hope to receive from Christ? He can be saved from a sense of hopelessness before God and achieve an assurance of God's abiding love and understanding; from a paralyzing sense of guilt to a sense of God's forgiveness as a continuing process; from anxiety and fear to confidence and poise; from irresponsible and frustrated desires to responsible and integrated purpose; from feverishly unstable emotions to a maturing experience of love; from promiscuous sexuality to a controlled and constructive way of expressing his psycho-sexual urges; from a deadening feeling of being always an immoral person to the knowledge that under certain conditions an expression of homosexuality can be moral.

You are a homosexual, and perhaps you have prayed frantically for God to change your nature, your whole sex pattern. He probably will not. But you can develop in other ways that will help you immeasurably. God is much more concerned about your spiritual nature than He is about your physical nature. Is that not part of the meaning of the Cross? Do not tarnish the eternal by sacrificing everything to the physical.

I would say to all those whose lives have been afflicted by it that the practice of homosexuality in itself by a homosexual is not necessarily a sin. The sin is in the failure adequately to adjust to being a homosexual and in this failure permitting oneself to grow out of harmony with God.

The chief end of man is to move toward a wholeness of life (Colossians 2:10), and that to me means being able to face and overcome disaster, to turn all experiences into good, and to use every human affair as a means of getting to know God and His will a little better. This avenue is as wide open to the homosexual as to the heterosexual.

The alternative is a half-fulfilled life, deserted, distorted, lacking in creative purpose. It is a life that is already half-dead. The homosexual knows this to be so, for it must be his lot until he follows Christ on the pathway to the higher road of godly living.

Let us pray: "Almighty God, Father of the homosexual and

the heterosexual, reach into our divided lives and make us one. In Christ we would find the things we have lost. We do not ask to be free, but only to have the strength and courage to live in Thy favor. Amen."

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38,39).

NOTES

DEDICATION

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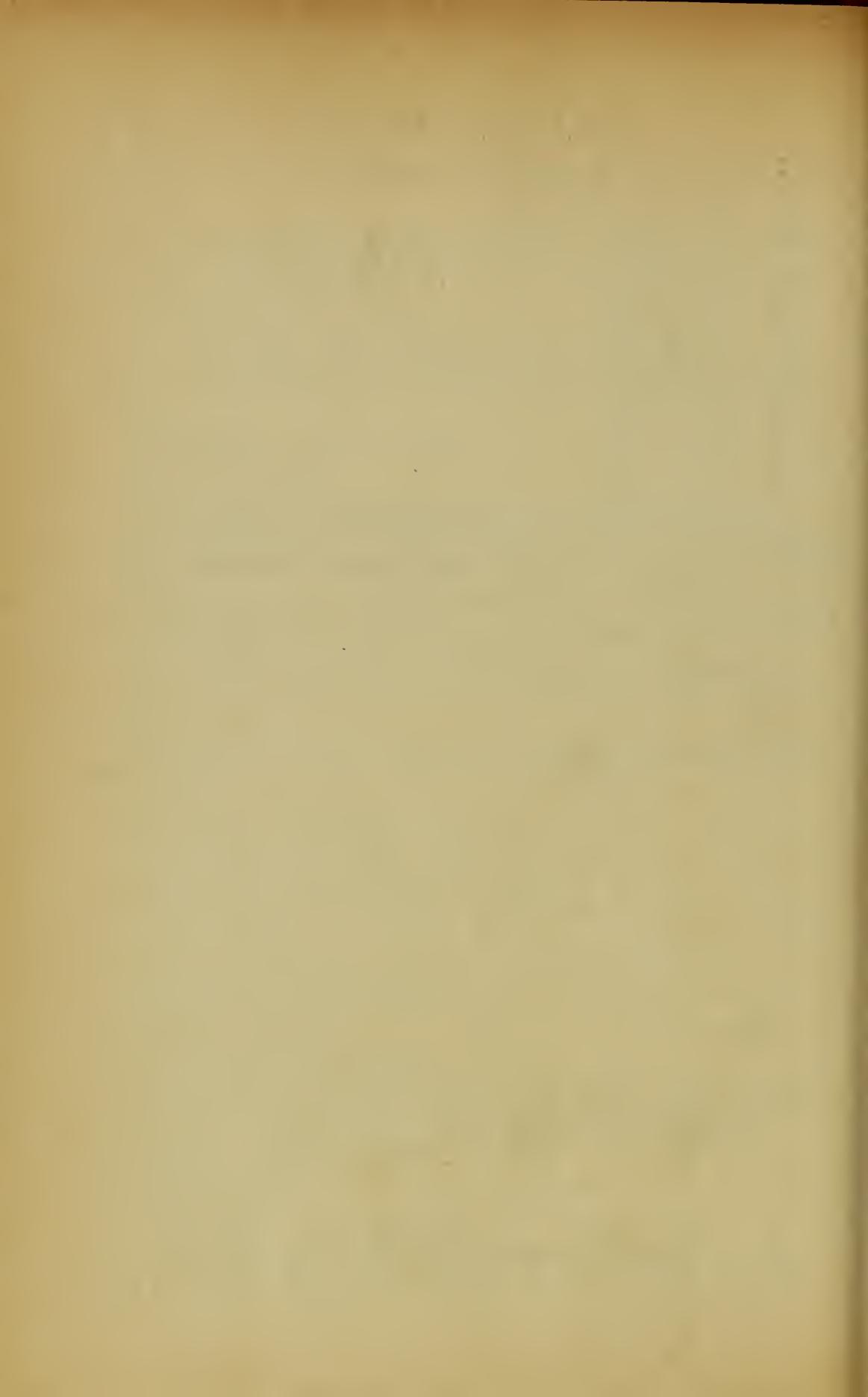
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